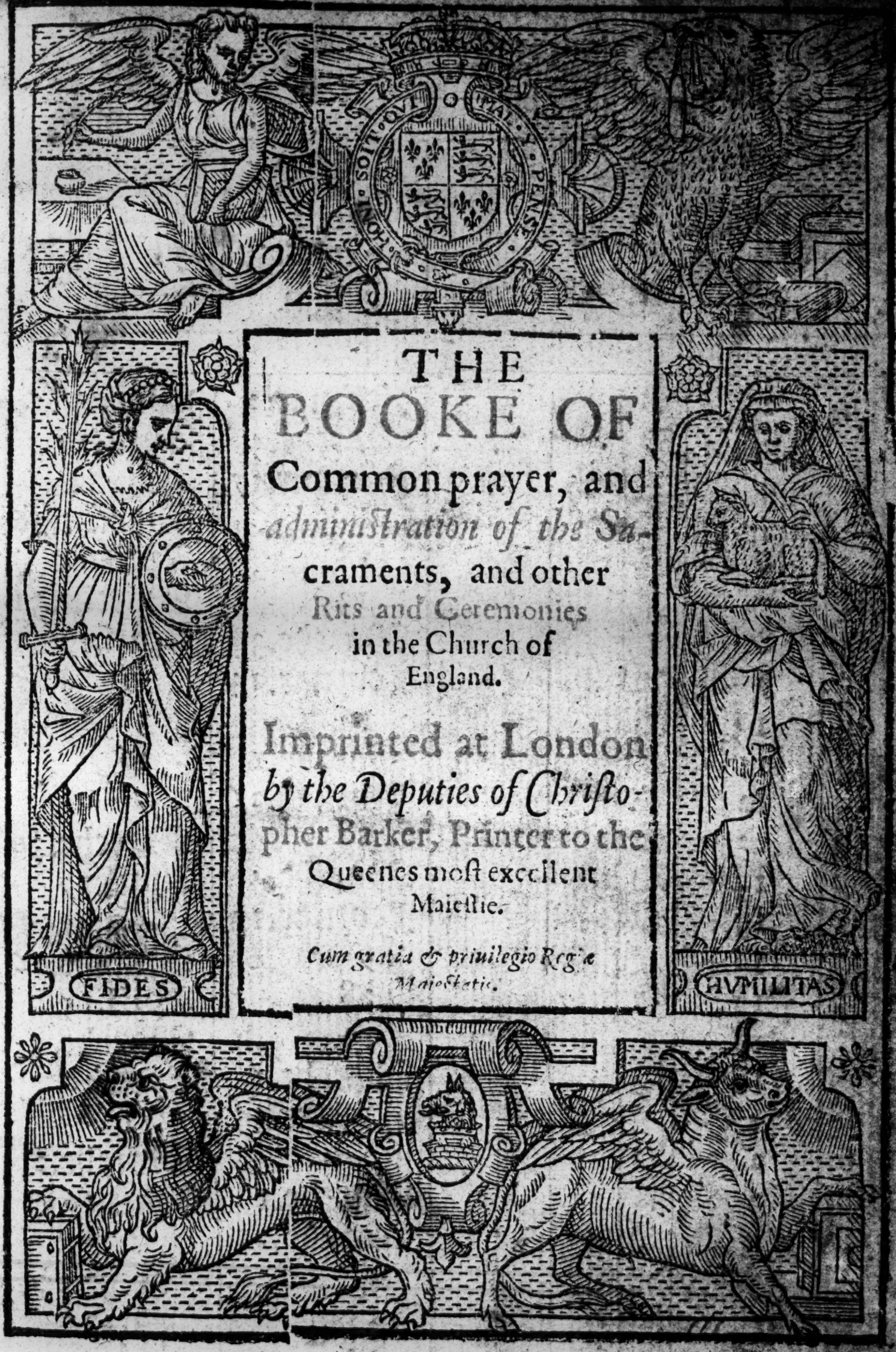


THE BOOKE OF Common prayer, and *administration of the Sa-* craments, and other Rits and Ceremonies in the Church of England.

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yeeres.

The yeere of our Lord.	The Golden number.	Sund. letter.	Leape yeere.	Aſhwednesday the first day of Lent.	Easter day.
1578	2	GA	B	Febrva. 12	Marche. 30
1579	3	F		Marche. 4	Apríl. 19
1580	4	E		Febrvar. 17	3
1581	5	D		8	Marche. 26
1582	6	C		28	Apríl. 15
1583	7	B		13	Marche. 31
1584	8	A		Marche. 3	Apríl. 19
1585	9	G		Febrvar. 24	11
1586	10	F		16	3
1587	11	E		Marche. 1	16
1588	12	D		Febrvar. 21	7
1589	13	C		12	Marche. 30
1590	14	B		Marche. 4	Apríl. 19
1591	15	A		Febrvar. 17	4
1592	16	G		9	Marche. 26
1593	17	F		28	Apríl. 15
1594	18	E		13	Marche. 31
1595	19	D		Marche. 5	Apríl. 20
1596	1	C		Febrvar. 25	11
1597	2	BA		9	Marche. 27
1598	3	G		Marche. 1	Apríl. 16
1599	4	F		Febrvar. 21	8
1600	5	E		6	Marche. 23
1601	6	D		25	Apríl. 12
1602	7	C		17	4
1603	8	B		Marche. 9	24

Ianuarie hath xxxi. dayes.

Sun { riseth / falleth } houre { 8. mi. 34. / 4. mi. 26. }

		Psalmes.				Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	A	Kalend.		Circumcisio		Gene. xvii.	Rom i.	Deut. x.	Colos. ii.
ii	b	iiii	No.			Gene. i.	Matth. i.	Gene. ii.	Rom. i.
iii	c	iii	No.			iii	ii	iiii	ii
iiii	d	Prid.	No.			v	iii	vi	iii
v	e	Nonas.				vii	iiii	viii	iiii
vi	f	viii	Id.	Epiphanie.		Esai. lx.	Luke iii.	Esa. xlix	John. ii.
vii	g	vii	Id.			Gene. ix.	Math. v.	Gen. xii.	Rom. v.
viii	A	vi	Id.	Lucian.		xiii	vi	xiiii	vi
ix	b	v	Id.			xv	vii	xvi	vii
x	c	iiii	Id.			xvii	viii	xviii	viii
xi	d	iii	Id.			xix	ix	xx	ix
xii	e	Prid.	Id.	Sol. in Aqua.		xxi	x	xxii	x
xiii	f	Idus.		Hillarie.		xxiii	xi	xxiiii	xi
xiiii	g	xix	kl.	Februarii.		xxv	xii	xxvi	xii
xv	A	xviii	kl.			xxvii	xiii	xxviii	xiii
xvi	b	xvii	kl.			xxix	xiiii	xxx	xiiii
xvii	c	xvi	kl.			xxxi	xv	xxxii	xv
xviii	d	xv	kl.	Prisca.		xxxiii	xvi	xxxiiii	xvi
xix	e	xiiii	kl.			xxxv	xvii	xxxvii	i. Cor. i
xx	f	xiii	kl.	Fabian.		xxxviii	xviii	xxxix	ii
xxi	g	xii	kl.	Agnes.		xl	xix	xli	iii
xxii	A	xi	kl.	Vincent.		xlii	xx	xliii	iiii
xxiii	b	x	kl.			xliiii	xxi	xlv	v
xxiiii	c	ix	kl.			xlvi	xxii	xlvii	vi
xxv	d	viii	kl.	Con. Paul.		Wisd. v.	Act. xxii.	Wis. vi.	Act. xxvi
xxvi	e	vii	kl.			Gen. xlviii.	Mat. 23.	Gē. xlix.	i. Cor. vii
xxvii	f	vi	kl.			l	xxiiii	Exod. i.	viii
xxviii	g	v	kl.			Exod. ii.	xxv	iii	ix
xxix	A	iiii	kl.			iiii	xxvi	v	x
xxx	b	iii	kl.			vii	xvii	viii	xi
xxx	c	Prid.	kl.			ix	xviii	x	xii

February hath xxviii. dayes.

Sun { riseth / falleth } hourc { 7 mi. 15. / 4. mi. 45. }

				Psalmes.	Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	d	Kaleud.		Fast.	Exod. xi.	Mark. i.	Exod. xii.	i. Cor. xiii.
ii	e	iiii	No.	Purif. of M.	Wisd. ix.	ii	Wisd. xii.	xiiii
iii	f	iii	No.	Blasii.	Exod. xiii.	iii	Exod. xiiii.	xv
iiii	g	Prid.	No.		xv	iiii	xvi	xvi
v	A	Nonas.		Agathe.	xvii	v	xviii	ii. Cor. i.
vi	b	viii	Id.		xix	vi	xx	ii
vii	c	vii	Id.		xxi	vii	xxii	iii
viii	d	vi	Id.		xxiii	viii	xxiiii	iiii
ix	e	v	Id.		xxxii	ix	xxxiii	v
x	f	iiii	Id.		xxxiiii	x	Leuit. xviii	vi
xi	g	iii	Id.		Leuit. xix.	xi	xx	vii
xii	A	Prid.	Id.		xxvi	xii	Num. xi.	viii
xiii	b	Idus.		Sol. in Pisc.	Num. xii.	xiii	xiii	ix
xiiii	c	xvi	kl.	March.	xiiii	xiiii	xvi	x
xv	d	xv	kl.	Ualentine.	xvii	xv	xx	xi
xvi	e	xiiii	kl.		xxi	xvi	xxii	xii
xvii	f	xiii	kl.		xxiii	Luke vi. i.	xxiiii	xiii
xviii	g	xii	kl.		xxv	vi. i.	xxvii	Galat. i.
xix	A	xi	kl.		xxx	ii	xxxi	ii
xx	b	x	kl.		xxxii	iii	xxxv	iii
xxi	c	ix	kl.		xxxvi	iiii	Deut. i.	iiii
xxii	d	viii	kl.		Deut. ii.	v	iii	v
xxiii	e	vii	kl.		iiii	vi	v	vi
xxiiii	f	vi	kl.	Fast.	Wisd. xix.	vii	Eccles. i.	Ephes. i.
xxv	g	v	kl.	S. Matthi.	Deut. vi.	viii	Deut. vii.	ii
xxvi	A	iiii	kl.		viii	ix	ix	iii
xxvii	b	iii	kl.		x	x	xi	iiii
xxviii	c	Prid.	kl.		xii	xi	xv	v

March hath xxxi. dayes.

Sunne { ryseth / falleth } { 6.mi.18 / 5.mi.42. }

					Morning prayer. i. Lesson.		Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
xxx	d			Dauid.	Deut.xvi.		Luk.xii.	Deut.xvii	Eph.vi.
i	e	vi.	No.	Cedde.	xviii		xiii	xix	Phili. i.
ii	f	v.	No.		xx		xiiii	xxi	ii
iii	g	iiii.	No.		xxii		xv	xxiiii	iii
iiii		iii	No.		xxiii		xvi	xxvi	iiii
v	b	Pxid.	No.		xxvii		xvii	xxviii	Colos.i.
vi	c			Perpetue.	xxix		xviii	xxx	ii
vii	d	viii	Id.		xxxi		xix	xxxii	iii
viii	e	vii	Id.		xxxiii		xx	xxxiiii	iiii
ix	f	vi	Id.		Iosu.i.		xxi	Iosu.ii.	i.Thes.i.
x	g	v	Id.	Equinoctiũ.	iii		xxii	iiii	ii
xi		iiii	Id.	Gregory.	v		xxiii	vi	iii
xii	b	iii	Id.		vii		xxiiii	viii	iiii
xiii	c	Pxid.	Id.		ix		John i.	x	v
xiiii	d				xxiii		ii	xxiiii	ii.Thes.i.
xv	e	xvii	kl.	Aprilis.	Judg.i.		iii	Judg.ii.	ii
xvi	f	xvi	kl.		iii		iiii	iiii	iii
xvii	g	xv	kl.	Edward.	v		v	vi	i.Tim.i.
xviii		xiiii	kl.		vii		vi	viii	ii.iii
xix	b	xiii	kl.		ix		vii	x	iiii
xx	c	xii	kl.	Benedict.	xi		viii	xii	v
xxi	d	xi	kl.		xiii		ix	xiiii	vi
xxii	e	x	kl.		xv		x	xvi	ii.Tim.i.
xxiii	f	ix	kl.	Fast.	xvii		xi	xviii	ii
xxiiii	g	viii	kl.		Eccl.ii.		xii	Eccl.iii	iii
xxv		vii	kl.		Judg.xix.		xiii	Judg.xx.	iiii
xxvi	b	vi	kl.		xxi		xiiii	Ruth.i.	Titus.i.
xxvii	c	v	kl.		Ruth.ii.		xv	iii	ii.iii.
xxviii	d	iiii	kl.		iii		xvi	i.Sam.i.	Phile.i.
xxix	e	iii	kl.		i.Sam.ii.		xvii	iii	Hebr.i.
xxx	f	Pxid.	kl.		iiii		xviii	v	ii.

April hath xxx. dayes.

Sun { riseth / falleth } houre { 5.mi.15 / 6.mi.45 }

Psalmes.					Morning prayer, i. Lesson.	Morning prayer, ii. Lesson.	Euening prayer, i. Lesson.	Euening prayer, ii. Lesson.
i	g	Kalend.			i.kin. vi.	Joh. xix.	i.kin. vii.	Hebr. 3.
ii	A	iiii No.			viii	xx	ix	iiii
iii	b	iii No.	Richard.		x	xxi	xi	v
iiii	c	Pꝛid. No.	Ambꝛose.		xii	Acts. i.	xiii	vi
v	d	Nonas.			xiiii	ii	xv	vii
vi	e	viii Id.			xvi	iii	xvii	viii
vii	f	vii Id.			xviii	iiii	xix	ix
viii	g	vi Id.			xx	v	xxi	x
ix	A	v Id.			xxii	vi	xxiii	xi
x	b	iiii Id.			xxiiii	vii	xxv	xii
xi	c	iii Id.			xxvi	viii	xxvii	xiii
xii	d	Pꝛid. Id.	Sol in Tau.		xxviii	ix	xxix	Jacob. i.
xiii	e	Idus.			xxx	x	xxxi	ii.
xiiii	f	xviii. kl.	Maii.		ii. kin. i.	xi	ii. kin. ii.	iii
xv	g	xvii kl.			iii	xii	iiii	iiii
xvi	A	xvi kl.			v	xiii	vi	v
xvii	b	xv kl.			vii	xiiii	viii	i. Pet. i.
xviii	c	xiiii kl.			ix	xv	x	ii
xix	d	xiii kl.	Alphege.		xi	xvi	xii	iii
xx	e	xii kl.			xiii	xvii	xiiii	iiii
xxi	f	xi kl.			xv	xviii	xvi	v
xxii	g	x kl.			xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix kl.	S. George.		xix	xx	xx	ii
xxiiii	b	viii kl.			xxi	xxi	xxii	iii
xxv	c	vii kl.	Mark. Euā.		Eccl. iiii	xxii	Eccl. v.	i. John i.
xxvi	d	vi kl.			ii. kin. 23	xxiii	2 kin. 24	ii
xxvii	e	v kl.			3. king. i	xxiiii	3. kin. 2.	iii
xxviii	f	iiii kl.			iii	xxv	iiii	iiii
xxix	g	iii kl.			v	xxvi	vi	v
xxx	A	Pꝛid. kl.			vii	xxvii	viii	2. 3. Joh.

May hath xxxi. dayes.

Sun { ryseth / falleth } houre { 5.mi.18 / 7.mi.42. }

Plalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	b	Kalend.		Phili. & Iac.	Eccl.7.	Act.viii.	Eccl.ix.	Jude i.
ii	c	vi	No.		3.kin.ix.	xxviii	3.kin.x.	Rom.i.
iii	d	v	No.	Inuentiõ of	xi	Matth.i.	xii	ii
iiii	e	iiii	No.	the Crosse.	xiii	ii	xiiii	iii
v	f	iii	No.		xv	iii	xvi	iiii
vi	g	Pꝛid.	No.	Iohn Poꝛt.	xvii	iiii	xviii	v
vii	A	Nonas.			xix	v	xx	vi
viii	b	viii	Id.		xxi	vi	xxii	vii
ix	c	vii	Id.		4.kin.i.	vii	4.kin.ii.	viii
x	d	vi	Id.		iii	viii	iiii	ix
xi	e	v	Id.		v	ix	vi	x
xii	f	iiii	Id.	Sol in Gem.	vii	x	viii	xi
xiii	g	iii	Id.		ix	xi	x	xii
xiiii	A	Pꝛid.	Id.		xi	xii	xii	xiii
xv	b	Idus.			xiii	xiii	xiiii	xiiii
xvi	c	xvii	kl.	Iunii.	xv	xiiii	xvi	xv
xvii	d	xvi	kl.		xvii	xv	xviii	xvi
xviii	e	xv	kl.		xix	xvi	xx	i.Coꝛ.i.
xix	f	xiiii	kl.	Dunstan.	xxi	xvii	xxii	ii
xx	g	xiii	kl.		xxiii	xviii	xxiiii	iii
xxi	A	xii	kl.		xxv	xix	i.Esd.ii.	iiii
xxii	b	xi	kl.		i.Esd. iii.	xx	iiii	v
xxiii	c	x	kl.		v	xxi	vi	vi
xxiiii	d	ix	kl.		vii	xxii	ix	vii
xxv	e	viii	kl.		ii.Esd.i.	xxiii	ii.Esd.ii.	viii
xxvi	f	vii	kl.	Augustin.	iiii	xxiiii	v	ix
xxvii	g	vi	kl.		vi	xxv	viii	x
xxviii	A	v	kl.		ix	xxvi	x	xi
xxix	b	iiii	kl.		xiii	xxvii	Hest.i.	xii
xxx	c	iii	kl.		Hest.ii.	xxviii	iii	xiii
xxx	d	Pꝛid.	kl.		iiii	Mark.i.	v	xiiii

♋ June hath xxx. dayes.

						Euening prayer,	ii. Lesson.	
					Morning prayer,		ii. Lesson.	
		riseth		3. mi. 34				
		falleth		8. mi. 26				

i	e	Kalend.			Hester. 6.	Mark. ii.	Hest. vii.	i. Cor. xv.
ii	f	iiii	No.		viii	iii	ix	xvi
iii	g	iii	No.	Nichomed.	Job i.	iiii	Job ii.	ii. Cor. i.
iiii	a	Prid.	No.		iii	v	iiii	ii
v	b	Nonas.		Bonifac.	v	vi	vi	iii
vi	c	viii	Id.		vii	vii	viii	iiii
vii	d	vii	Id.		ix	viii	x	v
viii	e	vi	Id.		xi	ix	xii	vi
ix	f	v	Id.		xiii	x	xiiii	vii
x	g	iiii	Id.		xv	xi	xvi	viii
xi	a	iii	Id.	Barnab. apo	Eccle. x.	Act. xiiii.	Eccl. xii.	Act. xv.
xii	b	Prid.	Id.		Job 17.	Mar. xii.	Job xix.	ii. Cor. ix.
xiii	c			Solstitiũ æsti	xx (18	xiii	xxi	x
xiiii	d	xviii	kl.	Julii	xxii	xiiii	xxiii	xi
xv	e	xvii	kl.		xxiiii. xxv.	xv	26. 27.	xii
xvi	f	xvi	kl.		xxviii	xvi	xxix	xiii
xvii	g	xv	kl.		xxx	Luke i.	xxxi	Gala. i.
xviii	a	xiiii	kl.		xxxii	ii	xxxiii	ii
xix	b	xiii	kl.		xxxiiii	iii	xxxv	iii
xx	c	xii	kl.	Edward.	xxxvi	iiii	xxxvii	iiii
xxi	d	xi	kl.		xxxviii	v	xxxix	v
xxii	e	x	kl.		xl	vi	xli	vi
xxiii	f	ix	kl.	Fast.	xlii	vii	Prou. i.	Ephe. i.
xxiiii	g	viii	kl.		Mala. iii.	Mat. iii.	Mala. 4.	Mat. 14.
xxv	a	vii	kl.		Prou. ii.	Luk. viii.	Prou. iii.	Ephe. ii.
xxvi	b	vi	kl.		iiii	ix	v	iii
xxvii	c	v	kl.		vi	x	vii	iiii
xxviii	d	iiii	kl.	Fast.	viii	xi	ix	v
xxix	e	iii	kl.		Eccl. xv.	Act. iii.	Eccl. xix.	Act. iiii.
xxx	f	Prid.	kl.		Prou. x.	Luke xii.	Prou. xi.	Ephe. vi.

Iuly hath xxxi. dayes.

Sun { ryseth / falleth } haue { 4.mi. 18. / 7.mi. 42. }

					Morning prayer.		Euening prayer.	
					i. Lesson.	ii. Lesson.	ii. Lesson.	iii. Lesson.
Psalmes.								
i	g	Kalend.		Visi. of Ma.	Prou. xii.	Luk. xiii.	Prou. xiii	Phil. i.
ii	a	vi	No.		xiiii	xiiii	xv	ii
iii	b	v	No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.		xviii	xvi	xix	iiii
v	d	iii	No.		xx	xvii	xxi	Coloss. i.
vi	e	Prid	No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas.		beginne.	xxiiii	xix	xxv	iii
viii	g	viii	Id.		xxvi	xx	xxvii	iiii
ix	a	vii	Id.		xxviii	xxi	xxix	i. Thess. i.
x	b	vi	Id.		xxi	xxii	Eccles. i.	ii
xi	c	v	Id.		Eccle. ii.	xxiii	iii	iii
xii	d	iiii	Id.	Solin Leo.	iiii	xxiiii	v	iiii
xiii	e	iii	Id.		vi	Iohn i.	vii	v
xiiii	f	Prid.	Id.		viii	ii	ix	ii. Thes. i.
xv	g			Swithune.	x	iii	xi	ii
xvi	a	xvii	kl.	August.	xii	iii	Iere. i.	iii
xvii	b	xvi	kl.		Iere. ii.	o	iii	i. Tim. i.
xviii	c	xv	kl.		iiii	oi	v	ii. iii.
xix	d	xiiii	kl.		vi	oii	vii	iiii
xx	e	xiii	kl.	Margaret.	viii	oiii	ix	v
xxi	f	xii	kl.		x	x	xi	vi
xxii	g	xi	kl.	Magdalen.	xii	xi	xiii	ii. Tim. i.
xxiii	a	x	kl.		xiiii	xv	xv	ii
xxiiii	b	ix	kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii	kl.		Eccl. xxi	xiii	Eccl. xxiii	iiii
xxvi	d	vii	kl.	Anne.	Ier. xviii.	xiiii	Iere. xix.	Titus i.
xxvii	e	vi	kl.		xx	xv	xxi	ii. iii.
xxviii	f	v	kl.		xxii	xvi	xxiii	Phile. i.
xxix	g	iiii	kl.		xxiiii	xvii	xxv	Hebr. i.
xxx	a	iii	kl.		xxvi	xviii	xxvii	ii
xxx	b	Prid.	kl.		xxviii	xix	xxix	iii

Auguſt hath xxxi. dayes.

Sun { riſeth / falleth } houre { 4. mi. 34. / 8. mi. 26. }

		Pſalmes.			Morning prayer, i. Leſſon.	Morning prayer, ii. Leſſon.	Euening prayer, i. Leſſon.	Euening prayer, ii. Leſſon.
i	c	Kalend.		Lammas.	Iere. xxx.	Iohn. xx.	Iere. xxxi.	Heb. iiii.
ii	d	iiii	No.		xxxii	xxi	xxxiii	v
iii	e	iii	No.		xxxiiii	Act. i.	xxxv	vi
iiii	f	Pri.	No.		xxxvi	ii	xxxvii	vii
v	g	Nonas.			xxxviii	iii	xxxix	viii
vi	A	viii	Id.	Transfigur.	xl	iiii	xli	ix
vii	b	vii	Id.	Name of Ie.	xlii	v	xliii.	x
viii	c	vi	Id.		xliiii	vi	xlv. xlvi.	xi
ix	d	v	Id.		xlvii	vii	xlviii	xii
x	e	iiii	Id.	Laurence,	xlix	viii	l	xiii
xi	f	iii	Id.		li	ix	iii	Iaco. i.
xii	g	Pri.	Id.	Sol in Virg.	Lamen. i.	x	Lamen. ii.	ii
xiii	A	Idus.			iii	xi	iiii.	iii
xiiii	b	xix	kl.	Septembris	v	xii	Ezech. ii.	iiii
xv	c	xviii	kl.		Ezek. iii.	xiii	vi	v
xvi	d	xvii	kl.		vii	xiiii	xiii	i. Pet. i.
xvii	e	xvi	kl.		xiiii	xv	xviii	ii
xviii	i	xv	kl.		xxxiii	xvi	xxxiiii	iii
xix	g	xiiii	kl.		Dan. i.	xvii	Dan. ii.	iiii
xx	A	xiii	kl.		iii	xviii	iiii	v
xxi	b	xii	kl.		v	xix	vi	i. Pet. i.
xxii	c	xi	kl.		vii	xx	viii	ii
xxiii	d	x	kl.	Fast.	ix	xxi	x	iii
xxiiii	e	ix	kl.	Bartho. Ap.	Eccl. xxv.	xxii	Eccl. 29.	i. Ioh. i.
xxv	f	viii	kl.		Dan. xi.	xxiii	Dan. xii.	ii
xxvi	g	vii	kl.		xiii	xxiiii	xiiii	iii
xxvii	A	vi	kl.		Hose. i.	xxv	Hose. 2. 3.	iiii
xxviii	b	v	kl.	Auguſtin.	iiii	xxvi	v. vi.	v
xxix	c	iiii	kl.	Beh ad. of	vii	xxvii	viii	2. 3. Ioã.
xxx	d	iii	kl.	Iohn.	ix	xxviii	x	Iude.
xxx	e	Pri.	kl.		xi	Matth. i.	xii	Rom. i.

September hath xxx. dayes.

Sun { ryseth / falleth } houre { 6.mi. 36. / 6.mi. 24. }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	f	Kalend.	Giles.	Hose. xiii.	Mat t. ii	Hos. xiiii	Rom. ii.
ii	g	iiii No.		Joel. i.	iii	Joel. ii.	iii
iii	A	iii No.		iii	iiii	Amos. i.	iiii
iiii	b	Pri. No.		Amos. ii.	v	iii	v
v	c	Nonas.	Dog dayes	iiii	vi	v	vi
vi	d	viii Id.	ende.	vi	vii	vii	vii
vii	e	vii Id.	Nati. of Eli.	viii	viii	ix	viii
viii	f	vi Id.	Nati. of Ma.	Obadia. i.	ix	Jonas. i.	ix
ix	g	v Id.		Jona. 2. 3.	x	iiii	x
x	A	iiii Id.		Micah. i.	xi	Micha. ii	xi
xi	b	iii Id.		iii	xii	iiii	xii
xii	c	Pri. Id.	Sol. in Libra	v	xiii	vi	xiii
xiii	d	Idus.		vii	xiiii	Nahū. i.	xiiii
xiiii	e	xviii kl.	Holy crosse.	Nahum. ii	xv	iii	xv
xv	f	xvii kl.	Aequinoct.	Habac.	xvi	Habak. ii	xvi
xvi	g	xvi kl.	autumnale.	iii	xvii	Zepha. i.	i. Coz. i.
xvii	A	xv kl.	Lambert.	Zeph. ii.	xviii	iii	ii
xviii	b	xiiii kl.		Hagge. i.	xix	Hgga. ii	iii
xix	c	xiii kl.		Zech. i.	xx	Zech. 2. 3	iiii
xx	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matth.	Eccle. 35.	xxii	Eccl. 38.	vi
xxii	f	x kl.		Zech. vii.	xxiii	Zech. viii	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.	Cipzian.	xiii.	xxvi	xiiii	x
xxvi	c	vi kl.		Mala. i.	xxvii	Mala. ii.	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Tobi. i.	Mark. i.	Tobi. ii.	xiii
xxix	f	iii kl.	S. Michael.	Eccl. 39.	ii	Eccl. 44	xiiii
xxx	g	Pri. kl.	Hierome	Tobi. iii.	iii	Tob. iiii	xv

October hath xxxi. dayes.

Sun { riseth / falleth } houre { 6.mi. 35. / 5. mi. 25. }

					Morning prayer, ii. Lesson.	Eucning prayer, ii. Lesson.	i. Cor. 16
i				Remige.	Tobi. v.	Mark. iiii.	Tob. vi.	i. Cor. 16
ii	b	vi.	No.		vii	v	viii	ii. Cor. i.
iii	c	v.	No.		ix	vi	x	ii
iiii	d	iiii	No.		xi.	vii	xii	iii
v	e	iii	No.		xiii.	viii	xiiii	iiii
vi	f	Pꝛid.	No.	Faith.	Judith. i.	ix	Judith. ii	v
vii	g				iii	x	iiii	vi
viii		viii	Id.		v	xi	vi	vii
ix	b	vii	Id.	Dennis.	vii	xii	viii	viii
x	c	vi	Id.		ix	xiii	x	ix
xi	d	v	Id.		xi	xiiii	xii	x
xii	e	iiii	Id.		xiii	xv	xiiii	xi
xiii	f	iii	Id.	Edward.	xv	xvi	xvi	xii
xiiii	g	Pꝛid.	Id.		Wisd. i.	Lukedi. i.	Wis. ii.	xiii
xv					iii	di. i.	iiii	Gala. i.
xvi	b	xvii	kl.	Nouemb.	v	ii	vi	ii
xvii	c	xvi	kl.	Ethelꝛed.	vii	iii	viii	iii
xviii	d	xv	kl.		Eccl. ii.	iiii	Job. i.	iiii
xix	e	xiiii	kl.		Wis. ix.	v	Wis. x.	v
xx	f	xiii	kl.		xi	vi	xii	vi
xxi	g	xii	kl.		xiii	vii	xiiii	Ephes. i.
xxii		xi	kl.		xv	viii	xvi	ii
xxiii	b	x	kl.		xvii	ix	xviii	iii
xxiiii	c	ix	kl.		xix	x	Eccle. i.	iiii
xxv	d	viii	kl.	Crispine.	Eccle. ii.	xi	iii	v
xxvi	e	vii	kl.		iiii	xii	v	vi
xxvii	f	vi	kl.	Fast.	vi	xiii	vii	Phil. i.
xxviii	g	v	kl.		Job. 24. 25.	xiiii	Job. 42.	ii
xxix		iiii	kl.		Eccle. 8.	xv	Eccl. ix.	iii
xxx	b	iii	kl.		x	xvi	xi	iiii
xxx	c	Pꝛid.	kl.	Fast.	xii	xvii	xiii	Colos. i.

Nouember hath xxxi. dayes.

Sun { ryseth / falleth } houre { 7.mi. 34. / 4.mi. 26. }

				Psalmes.	Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	d	Kalend.	All Saints	Wisd. iii.	Heb. xi. xii.	Wisd. v.	Apoc. xix
ii	e	iiii No.		Ecc. 14.	Luk, xviii	Eccl. xv.	Colos. ii.
iii	f	iii No.		xvi	xix.	xvii	iii
iiii	g	Pryd. No.		xviii	xx	xix	iiii
v	A	Nonas.		xx	xxi	xxi	i. Thes. i.
vi	b	viii Id.	Leonard.	xxii	xxii	xxiii	ii
vii	c	vii Id.		xxiiii	xxiii	xxv	iii
viii	d	vi Id.		xxvii	xxiiii	xxviii	iiii
ix	e	v Id.		xxix	John. i.	xxx	v
x	f	iiii Id.		xxxi	ii	xxxii	ii. Thes. i.
xi	g	iii Id.	S. Martin	xxxiii	iii	xxxiiii	ii
xii	A	Pryd. Id.	Sol in Sagit	xxxv	iiii	xxxvi	iii
xiii	b	Idus.	Bryce.	xxxvii	v	xxxviii	i. Tim. i.
xiiii	c	xviii kl.	Decembris.	xxxix	vi	xl	ii. iii.
xv	d	xvii kl.	Hachute.	xli.	vii	xlii	iiii
xvi	e	xvi kl.		xliii	viii	xliiii	v
xvii	f	xv kl.	Initiū regni	xlv	ix	xlvi	vi
xviii	g	xiiii kl.	Elizabeth.	xlvii	x	xlviii	ii. Tim. i.
xix	A	xiii kl.		xlix	xi	l	ii
xx	b	xii kl.	Edmūd kin.	li	xii	Baruc. i.	iii
xxi	c	xi kl.		Baruc. ii.	xiii	iii	iiii
xxii	d	x kl.	Cicilie.	iiii	xiiii	v	Titus i.
xxiii	e	ix kl.	Clement.	vi	xv	Isa. i.	ii. iii.
xxiiii	f	viii kl.		Isai. ii.	xvi	iii	Phile. i.
xxv	g	vii kl.	Katherin.	iiii	xvii	v	Hebre. i.
xxvi	A	vi kl.		vi	xviii	vii	ii
xxvii	b	v kl.		viii	xix	ix	iii
xxviii	c	iiii kl.		x	xx	xi	iii
xxix	d	iii kl.	Fast.	xii	xxi	xiii	v
xxx	e	Pryd. kl.	Andrew Apo	Prou. xx.	Actes i.	Prou. xx.	vi

Note that the beginning of the xxvi. Chap. of Eccles. vnto (But when one is &c.) must be read with the xxv. Chapter.

December hath xxxi. dayes.

Sun { ryseth / falleth } houre { 8.mi. 12. / 3.mi. 48. }

Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	f	Kalend.			Esa. xliii	Act. ii.	Esai. xv.	Hebre. vii.
ii	g	iiii	No.		xvi	iii	xvii	viii
iii	A	iii	No.		xviii	iiii	xix	ix
iiii	b	Prid.	No.		xx. xxi.	v	xxii	x
v	c	Nonas.			xxiii	vi	xxiiii	xi
vi	d	viii	Id.	Nicho. Bi.	xxv	di. vii	xxvi	xii.
vii	e	vii	Id.		xxvii	di. vii	xxviii	xiii
viii	f	vi	Id.	Cõcep. Ma.	xxix	viii	xxx	James i.
ix	g	v	Id.		xxxi	ix	xxxii	ii
x	A	iiii	Id.		xxxiii	x	xxxiiii	iii
xi	b	iii	Id.		xxxv	xi	xxxvi	iiii
xii	c	Prid.	Id.	Sol. in Capr.	xxxvii	xii	xxxviii	v
xiii	d	Idus.		Lucie.	xxxix	xiii	xl	i. Pet. i.
xiiii	e	xix	kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii	kl.		xliii	xv	xliiii	iii
xvi	g	xvii	kl.	O sapientia.	xlv	xvi	xlvi	iiii
xvii	A	xvi	kl.		xlvii	xvii	xlviii	v
xviii	b	xv	kl.		xlix	xviii	l	i. Pet. i.
xix	c	xiiii	kl.		li	xix	ii	ii
xx	d	xiii	kl.	Fast.	liii	xx	liiii	iii
xxi	e	xii	kl.	S. Thomas	Pro. xxiii	xxi	Pro. 24.	i. John i.
xxii	f	xi	kl.		Esai. lv	xxii	Esai. lvi.	ii
xxiii	g	x	kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix	kl.	Fast.	lix	xxiiii	lx	iiii
xxv	b	viii	kl.	Christmas.	Esai. ix.	Luke ii.	Esa. vii	Titus iii
xxvi	c	vii	kl.	S. Steuen.	Prou. 28	Act. 6. 7.	Eccle. 4	Actes vii.
xxvii	d	vi	kl.	S. John.	Eccle. v.	Reuel. i.	Eccle. 6	Reue. xxii.
xxviii	e	v	kl.	Innocents.	Iere. 31.	Acts. 25	Wisd. i.	i. John v.
xxix	f	iiii	kl.		Esai. lxi.	xxvi	Esa. lxii.	ii. John.
xxx	g	iii	kl.		lxiii	xxvii	lxiiii	iii. John.
xxx	A	Prid.	kl.	Siluest. Bi.	lxv	xxviii	lxvi	Jude. i.

These to be obserued

for holy dayes, and none other.

THat is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

EIght dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which is open but foure dayes before.

Hillarie Terme beginneth the xxiii. day of Januarie, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Easter Terme beginneth xvii. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it be not Sunday, and endeth the xxviii. of Nouember.

THere was neuer any thing by ỹ wit of mã so wel deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Cõmon prayers in the Church, cõmonly called diuine seruice. The first original and ground wherof, if a man woulde search out by the ancient Fathers, he shal finde that the same was not ordeyned but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should bee read ouer once in the yeere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) bee stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Respondes, Uerses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Esai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profite by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, respondes, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Byble. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way

more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde saye many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set foorth, but doubtes may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all thinges shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edifyed: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with hym.

The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Eueningprayer throughout the yere, (except certaine proper feaſtes) as the rules following more plainely declare.

The order how the Pſalter is appoynted to be read.



The Pſalter ſhall be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other bee, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt thirtie dayes.

And becauſe January and March haue one day aboue the ſayde number, and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borrowe of eyther of the Monethes (of Januarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt beginne the laſt day of Januarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the nomber that is appoynted for the Pſalmes, & then finde the ſame nomber in this Table, and vpon that nomber ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Eueningprayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Byble, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

A table for the order of the Psalmes to be sayde at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii. xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

¶ *The order howe the reſt of holy ſcripture*

(beſide the Pſalter) is appointed to be read.

The olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thrise, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

Proper Leſſons to be

read for the firſt Leſſons, both at morning and Euening prayer, on the ſundayes throughout the yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	*Euenſong.*
Sundayes of Aduent.		
The firſt	Eſai. i.	Eſai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas.		
The firſt	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Gene. i.	Gen. ii.
Sexageſima.	iii	vi
Quinquageſima	ix	xii

Lent.	*Mattens.*	*Euenſong.*
Firſt ſunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
vi	ix	x
Eaſter day.		
Firſt Leſſon.	Exod.xii.	Exod.xiii.
Second leſſon.	Rom.vi.	Actes.ii.

Sundayes after Eaſter.

	Mattens.	Euenſong.
Firſt ſunday.	Nume.xvi.	Nume.xxii.
ii	xxiii.	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Aſcenſion day.	Deut.xii.	Deut.xiii.
Whitſunday.		
Firſt Leſſon.	Deut.xvi.	Wiſdome.i.
Second Leſſon.	Actes x. Then Peter opened his &c.	Actes xix. It foꝛtuned that while Apollo was at &c. (vnto) After theſe things.
Trinitie Sunday.		
Firſt Leſſon.	Gene.xviii.	Joſuah.i.
Second Leſſon.	Mat.iii.	

Sundayes after Trinitie.

	Mattens.	Euenſong.
Firſt	Joſuah.x.	Joſuah.xxiii.
ii	Judic.iiii.	Judic.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii.King.v.	iiii.King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jeremie xxii.
xv	xxxv	xxxvi.
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi.	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel.vi.
xx	Joel.ii.	Miche.vi.
xxi	Abacuc ii.	Prouerb.i.
xxii	Prouerb.ii.	Prouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

	Mattens.	Euensong.
Saint Andrew.	Prouerb.xx.	Prouerb.xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christ.		
Fyrst Lesson.	Esai.ix.	Esai.vii. God spake once agayne to, &c.
Second Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnesse and loue. &c.
Saint Steuen.		
Fyrst Lesson.	Prouer. xxviii.	Eccle.iiii.
Second Lesson.	Actes vi. & vii. Steuen full of faith and power. &c. (vnto) And when 40. yeeres, &c.	Actes.vii. And when 40. yeres were expired, there appeared vnto Moses &c. (vnto) Steuen full of the holy ghost. &c.
Saint John.		
Fyrst Lesson.	Eccle.v.	Ecclesi.vi.
Second Lesson.	Apocalyp.i.	Apoc.xxii.
Innocentes day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	wysdome.i.
Circumcision.		
Fyrst Lesson.	Genesis xvii.	Deut.x. (vnto) And now Jsr. &c.
Second Lesson.	Roman.ii.	Colos.ii.

	Mattens	*Euenſong.*
The Epiphanie.		
Firſt Leſſon.	Eſay.lx.	Eſai xlix.
Second Leſſon.	Luke. iii. (vnto) So that he was ſuppoſed to bee the ſonne of Joſeph.	John ii.(vnto) After this hee went to Capernaum.
Conuerſion of ſaint Paul.		
Fyrſt Leſſon.	Wiſdome.v.	Wiſdome.vi.
Second Leſſon.	Actes xxii.(vnto) They heard him.	Actes.xxvi.
Purification of ỹ virgin Marie.	Wiſdome..ix.	Wiſdome.xii.
Saint Matthie	Wiſdome.xix.	Eccle.i.
Annunciation of our Lady.	Eccle.ii.	Eccle.iii.
Wedneſday beſoze Eaſter.	Oſee.xiii.	Oſee.xiiii.
Thurſday beſoze Eaſter.	Daniel.ix.	Jerem.xxxi.
Good Friday.	Geneſis xxii.	Eſai.liii.
Eaſter Euen.	Zacha.ix.	Exod.xiii.
Wunday in Eaſter weeke.		
Fyrſt Leſſon.	Exod.xvi.	Exod.xvii.
Second Leſſon.	Matth.xxviii.	Actes.iii.
Tueſday in Eaſter weeke.		
Fyrſt Leſſon.	Exod.xx.	Exod.xxxii.
Second Leſſon.	Luke xxiiii. vnto, And behold two of them.	i.Cor.xv.

	Mattens.	*Euensong.*
Saint Marke.	Eccle.iiii.	Eccle.v.
Saint Philip and Jacob.	Eccle.vii.	Eccle.ix.
Ascension day.	Deut.x.	iiii.King.ii.
Munday in Whitsun weeke.		
First Lesson.	Genesis xi. vnto These are the generations of Sem.	Num.xi.Gather vnto me 70. men &c. vnto Moses and the elders returned.
Second Lesson.	i.Cor.xii.	
Tuesday in Whitsun weeke.	i.Kings.xix. Dauid came to Samuel to	Deut.xxx.
Saint Barnabe	Rama.&c.	
First Lesson.	Eccle.x.	Eccle.xii.
Second Lesson:	Actes xiiii.	Actes xv. (vnto) After certaine dayes.
S.John Bapt.		
First Lesson.	Mala.iii.	Mala.iiii.
Second Lesson.	Mat.xiii.	Mat.xiiii. (vnto) when Jesus heard.
Saint Peter.		
First Lesson.	Ecclu.xv.	Ecclu.xix.
Second Lesson.	Actes iii.	Actes iiii.
Saint James.	Ecclus.xxi.	Ecclus.xxiii.
S.Bartlemew.	xxv	xxix.
S.Matthew.	xxxv	xxxviii.
S.Michael.	xxxix.	xliiii.
Saint Luke.	li.	Job.i.
Simon & Jude.		
First Lesson.	Job.xxiiii.xxv.	xlii.

All

All Saintes.	*Mattens.*	*Euensong.*
Fyrst Lesson.	Wisd.iii.(vnto) Blessed is rather the barren.	Wisd.v. (vnto) His iealousie also.
Second lesson.	Hebrues xi.xii. Saints by faith, (vnto) If yee endure chastening.	Apocalyps xix. (vnto) And I sawe an Angel stande.

Proper Psalmes on certayne dayes.

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	lxxxix. Cx Cxxxii
Easter day.	ii lvii Cxi	Cxiii Cxiiii Cxviii
Ascension day.	viii xv xxi	xxiiii lxviii Cviii
Whitsunday.	xlv lxvii	Ciiii Cxlv

¶An Acte for the vniformitie of Common Prayer, and seruice in the Church, and administration of the Sacraments.

WHere at the death of our late soueraigne Lorde King Edward the sixt, there remained one vniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one booke, entituled, The booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by acte of Parliament, holden in the fifth and sixth yeeres of our saide late soueraigne Lorde King Edward the sixth, entituled, An acte for the vniformitie of common prayer, and administration of the Sacraments: the which was repealed and taken away by acte of Parliament, in the first yeere of the reigne of our late Soueraign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professours of the trueth of Christes religion.

Be it therefore enacted by the authoritie of this present Parliament, that the saide estatute of repeale, and euery thing therein contained, only concerning the said booke, and the seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said booke, shalbe voyde and of none effect, from and after the feast of the Nativity of Saint John Baptist next comming. And that the said booke, with the order of seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this estatute, shall stand, and be from and after the said feast of the Nativitie of Saint John Baptist, in full force and effect, according to the tenour and effect of this estatute: any thing in the foresaid statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Queenes highnesse with the assent of the Lordes and commons in this present parliament assembled, and by the authoritie of the same, that all and singular ministers, in any Cathedrall or parish Church, or other place within this Realme of England, Wales, and the marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativitie of Saint John Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lordes Supper, and administration of eche of the Sacraments, and al their Common and open prayer, in such order and fourme as is mentioned in the saide booke, so authorized by Parliament in the said fifth and sixth yere of the raigne of king Edward the sixth, with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yere, and the fourme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer minister, that ought or should sing or say Common prayer mentioned in the said booke, or minister the Sacraments, from and after the feast of the Nativitie of Saint John Baptist next comming, refuse to vse the saide Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he shoulde vse to minister the same, in such order and fourme as they be mentioned and set forth in the said booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremonie, Order, Fourme, or maner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the saide Booke (Open Prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, commonly called the seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the said Booke, or any thing therein contained, or of any part thereof, and shal be thereof lawfully

fully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the facte: shall lose and forfaite to the Queenes Highnesse, her heires and successours, for his first offence, the profite of all his spirituall benefices or promotions, comming or arising in one whole yere next after his conuiction: And also that the person so conuicted, shal for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any such person, once convict of any offence concerning the premises, shall after his first conuiction eftsoones offende, and be thereof in forme aforesayde lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yere, and also shall therefore be depriued ipso facto of al his spirituall promotions. And that it shall be lawfull to all patrons or donors of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in fourme aforesaide, shall offend against any of the premisses the third time, and shal be thereof in fourme aforesaide lawfully conuicted: that then the person so offending, and conuicted the third time, shal be depriued ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shal offend and be conuict in fourme aforesaid, concerning any of the premisses, shall not be beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shall for the first offence suffer imprisonment during one whole yere next after his saide conuiction, without bayle or mainepryse. And if any such person not hauing any spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shal in forme aforesayd be thereof lawfully conuicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboue saide, that if any person or persons whatsoeuer, after the sayd feast of the Natiuitie of Saint Iohn Baptist next comming, shall in any Enterludes, Playes, Songes, Rymes, or by other open wordes, declare or speake any thing in the derogation, depraying, or despising of the same booke, or of any thing therein conteined, or any part thereof, or shall by open fact, deede, or by open threatnings, compel, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other minister, in any Cathedrall or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open prayer, or to minister any Sacrament, otherwise or in any other maner and fourme then is mentioned in the sayde booke, or that by any of the sayde meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other minister, in any Cathedrall or Parish Church, Chappell, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and fourme as is mentioned in the sayde booke: that then euery such person being thereof lawfully conuicted in fourme aboue sayde, shall forfaite to the Queene our Soueraigne Lady, her heires, and successors, for the first offence an hundreth markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in fourme aforesayde be thereof lawfully conuict: that then the same person so offending and conuict, shal for the second offence forfaite to the Queene our Soueraigne Lady, her heires, and successours, foure hundred markes. And if any person, after he, in fourme aforesaide, shall haue bene twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in fourme aboue said lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfaite to our Soueraigne Lady the Queene, all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shal be conuict in forme aforesaide, doe not pay the summe to be payd by vertue of his conuiction, in such maner and fourme as the same ought to be payd, within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of sixe moneths, without bayle or mainprise. And if any person or persons that for his second offence concerning the premisses, shalbe conuict in fourme aforesayde, doe not pay the sayd summe to be paid by vertue of his conuiction and this estatute, in such maner and fourme as the same ought to be paid, within sixe weekes next after

his

his said second conuiction: that then euery person so conuicted and not so paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without bayle or mainprise. And that from and after the saide feast of the Natiuitie of Saint John Baptist next comming, all and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawful or reasonable excuse to be absent, endeuour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place where Common prayer and such seruice of God shall be vsed in such time of let, vpon euery Sunday, and other dayes ordeined and vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other seruice of God, there to be vsed and ministred, vpon paine of punishment by the censures of the Church: and also vpon paine that euery person so offending, shall forfaite for euery such offence xii.d. to be leuied by the Churchwardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goodes, landes and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Maiestie, the Lordes Temporall, and all the commons in this present Parliament assembled, doeth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeuour themselues to the vttermost of their knowledges, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answere before God, for such euilles and plagues wherewith Almighty God may iustly punish his people for neglecting his good and wholsome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesayde, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiasticall iurisdiction, aswell in place exempt, as not exempt, within their Diocesse, shall haue full power and authoritie by this acte, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their iurisdictions or Diocesse, after the saide feast of the Natiuitie of Saint John Baptist next comming, against this acte and statute: Any other Law, statute, priuiledge, libertie, or prohision heretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordeyned and enacted by the authoritie aforesaide, that all and euery Iustices of Oyer and Determiner, or Iustices of Assise, shall haue full power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all maner of offences that shal be committed or done contrary to any article conteined in this present acte, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indited before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop and Bishop, shall or may at all time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this acte, to the Iustices of Oyer and Determiner, or to the sayde Iustices of Assise, at euery of the saide open and generall Sessions to be holden in any place within his Diocesse, for and to the inquirie, hearing, and determining of the offences aforesayd.

Prouided also, and be it enacted by the authoritie aforesaid, that the bookes concerning the said seruices, shall at the costs and charges of the Parishioners of euery parish and Cathedrall Church, be attained and gotten before the feast of the Natiuitie of Saint John Baptist next folowing: and that all such Parishes and Cathedrall Churches, or other places where the sayd bookes shall be attained and gotten before the sayde feast of the Natiuitie of Saint John Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said seruice, and put the same in vre according to this Act.

And be it further enacted by the authoritie aforesayde, that no person or persons shal be at any time hereafter impeached, or otherwise molested, of, or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this acte, vnlesse he or they so offending, be thereof indited at the next generall Sessions to be holden before any such Iustices of Oyer and Determiner, or Iustices of Assise, next after any offence committed or done contrary to the tenor of this acte.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Lordes of the Parliament, for the third offence aboue mentioned, shal

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be tryed by their Peeres.

Prouided also, and be it ordeined and enacted by the authoritie aforesaid, that the Maior of London, and all other Maiors, Baylifes, and other head officers, of all and singular Cities, Boroughs and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Assise doe not commonly repaire, shall haue full power and authoritie by vertue of this acte, to enquire, heare, and determine the offences abouesaide, and euery of them, peerely within xv. dayes after the feasts of Easter and Saint Michael the Archangel, in like maner and fourme as Justices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chauncellours, Commissaries, Archdeacons, and other Ordinaries, hauing any peculiar Ecclesiasticall iurisdiction, shal haue full power and authoritie, by vertue of this acte, as well to enquire in their visitation, synodes, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things abone mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or depriuation, and other Censures and processes in like fourme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the offence first receyue punishment of the ordinarie, hauing a testimonial thereof vnder the saide Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: and likewise receiuing for the saide first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this acte to the contrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe reteined, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yere of the raigne of king Edward the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this booke: the Queenes Maiestie may by the like aduise of the sayde Commissioners, or Metropolitane, ordaine and publish such further ceremonies or rites, as may be most for the aduancement of Gods glorie, the edifying of his Church, and the due reuerence of Christes holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesayde, that all lawes, statutes, & ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limited, established, or set foorth to be vsed within this Realme, or any other the Queenes dominions and countreys, shall from henceforth vtterly be voyde, and of none effect.

The order where

Morning and Euening prayer shall be vsed and said.

THe Morning and Euening prayer ſhall be vſed in the accuſtomed place of the Church, Chapell, or Chancell, except it ſhall be otherwiſe determined by the Ordinarie of the place. And the Chancels ſhall remaine as they haue done in times paſt.

And here is to bee noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by the authoritie of Parliamēt, in the ſecond yeere of the reigne of King Edward the ſixt, according to the Act of Parliament in that caſe made & prouided.

An order for Morning prayer dayly throughout the yeere.

At the beginning both of Morning prayer, and likewiſe of Euening prayer, the miniſter ſhall reade with a loud voice ſome one of theſe ſentences of the Scriptures that followe. And then ſhall he ſay that which is written after the ſaid ſentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne frō the bottome of his heart, I will put all his wickednes out of my remembrance, ſaith the Lord. Eze. xviii.

I doe know mine owne wickednesse, and my ſinne is alway againſt me. Pſal. li.

Pſal,li. Turne thy face away from our ſinnes (O Lorde) and blot out all our offences.

Pſal.li. A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts.

Ioel ii. Rent your hearts, and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions.

Dan.ix. To thee (O Lorde God) belongeth mercie and forgiueneſſe, for wee haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou haſt appoynted for vs.

Iere,x. Correct vs (O Lorde) and yet in thy iudgement not in thy furie, leſt wee ſhould bee conſumed and brought to nothing.

Mat,iii, Amend your liues, for the kingdome of God is at hand.

Luke xv. I will goe to my father, and ſay to him, Father, I haue ſinned againſt heauen and againſt thee: I am no more worthy to be called thy ſonne.

Pſal. cxliii Enter not into iudgement with thy ſeruants, O Lord: for no fleſh is righteous in thy ſight.

i.Iohn i, If we ſay that we haue no ſinne, wee deceiue our ſelues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in ſundry places, to acknowledge and confeſſe our manifolde ſinnes and wickedneſſe, and that wee ſhould not diſſemble nor cloke them before the face of almightie God our heauenly Father, but confeſſe them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obtaine forgiueneſſe of the ſame, by his infinite goodneſſe and mercie,

mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to do, when we assemble and meete together, to render thankes for the great benefits that we haue receiued at his hands, to set foorth his most worthy prayse, to heare his most holy worde, and to aske those things which be requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you as many as bee here present: to accompany me with a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

A generall confession to be sayd of the whole Congregation after the Minister, kneeling.

ALmightie and most mercifull Father, wee haue erred and straied from thy wayes like lost sheepe, wee haue followed too much the deuises & desires of our owne hearts, we haue offended against thy holy lawes, we haue left vndone those things which wee ought to haue done, and we haue done those things which wee ought not to haue done, and there is no health in vs, but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes, restore thou them that be penitent, according to thy promises declared vnto mankind in Christ Iesu our Lorde: And graunt, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glorie of thy holy Name, Amen.

The absolution to be pronounced by the Minister alone.

ALmightie God, the father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wicked-

nesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truly repent, and vnfeinedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, thorowe Jesus Christ our Lord.

The people shall answere, Amen.

Then shall the Minister begin the Lordes prayer with a loude voyce.

Our father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lippes.

Answere.

And our mouth shall shewe forth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lorde make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.
Prayse ye the Lorde.

Then shalbe said or sung this Psalme following.

Venite ex ultemus Domino. Psal. 95.

Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankes-

thankesgiuing: and shewe your selues glad in him with Psalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and sawe my workes.

Fourtie yeeres long was I grieued with this generation, and said: it is a people that do erre in their hearts, for they haue not knowen my wayes.

Vnto whome I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

Then shall followe certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the ende of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated: Glory be to the Father, &c. As it was in the &c.

Then shall bee read two Lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testament. The seconde of the Newe, like as they bee appoynted in the Kalender, except there bee

proper Leſſons aſſigned for that day, the Miniſter that readeth the Leſſon, ſtanding, and turning him ſo as hee may be beſt heard of all ſuch as be preſent. And before euery Leſſon, the Miniſter ſhall ſay thus. The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthewe, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapter, hee ſhall ſay, **Here endeth ſuch a Chapter of ſuch a booke.**

And to the ende the people may the better heare in ſuch places where they doe ſing, there ſhall the Leſſons bee ſung in a plaine tune, after the maner of diſtinct reading: and likewiſe the Epiſtle and Goſpell. After the firſt Leſſon, ſhall follow Te Deum Laudamus in Engliſh, dayly throughout the whole yeere.

Te Deum laudamus

WE prayſe thee, O God: wee knowledge thee to be the Lord.

All the earth doth worſhippe thee: the father euerlaſting.

To thee al Angels crie aloud: the heauens, and all the powers therein.

To thee Cherubin, and Seraphin: continually doe crie.

Holy, holy, holy: Lord God of Sabbaoth.

Heauē and earth are full of the Maieſtie of thy glory.

The glorious companie of the Apoſtles: prayſe thee.

The goodly fellowſhip of the Prophets: prayſe thee.

The noble armie of Martyrs: prayſe thee.

The holy Church throughout all the worlde: doeth knowledge thee.

The father of an infinite Maieſtie.

The honorable: true, and onely ſonne.

Alſo the holy Ghoſt: the comforter.

Thou art the king of glorie: O Chriſt.

Thou

Thou art the euerlasting sonne: of the father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpnesse of death, thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

Wee beleeue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saintes: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy name: euer worlde without ende.

Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercie vpon vs: haue mercy vpō vs.

O Lord let thy mercy lightē vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer bee confounded.

For this Canticle. Benedicite omnia opera, &c.

All yee workes of the Lorde, blesse ye the Lord: praise him and magnifie him for euer. Benedicite.

O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye powers of the Lorde, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O yee Sunne and Moone, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſhowres and deaw, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye winds of God, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye fire and heate, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye winter and ſommer, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye yce and ſnowe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye light and darkneſſe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye lightnings and cloudes, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O let all the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O yee mountaines and hilles, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee welles, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye whales & all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſtes and cattell, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O ye prieſtes of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lorde, bleſſe yee the Lorde: prayſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye holy and humble men of heart, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him and magnifie him for euer.

Glory be to the father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

And after the ſecond Leſſon, ſhall be vſed and ſayd Benedictus in Engliſh as followeth.

BLeſſed be the Lorde God of Iſrael: for hee hath viſited and redeemed his people. Benedictus.

And hath raiſed vp a mightie ſaluation for vs: in the houſe of his ſeruant

nant Dauid.

As thee ſpake by thy mouth of his holy Prophets: which haue bene ſince the world began.

That we ſhould bee ſaued from our enemies: and from the hands of all that hate vs.

To perfourme the mercie promiſed to our forefathers: and to remember his holy couenant.

To performe the othe which he ſware to our forefather Abraham: that he would giue vs.

That we, being deliuered out of the handes of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: al the dayes of our life.

And thou childe ſhalt bee called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercie of our God whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadowe of death: and to guide our feete into the way of peace.

Glorie be to the father and to the ſonne, &c.
As it was in the beginning, is now, &c.

Or this C. Pſalme. Iubilate Deo.

Iubilate Deo.

BE ioyful in the Lorde (all yee landes:) ſerue the Lord with gladnes, and come before his preſence with a ſong.

Be ye ſure that the Lorde he is God: it is he that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe your way into his gates with thankes giuing, and into his Courts with praise: be thankefull vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Glory be to the father and to the sonne, &c.

As it was in the beginning, is now, &c.

Then shalbe said the Creede, by the minister and the people standing.

I Beleeue in God the father almightie, maker of heauen and earth: and in Iesus Christ his only Sonne our Lorde, which was conceiued by the holy ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The third day hee rose againe from the dead. Hee ascended into heauen, and sitteth on the right hand of God the father almightie, from thence shall he come to iudge the quicke and the dead. I beleeue in the Holy Ghost, the Holy Catholique Church, the communion of saintes, the Forgiuenes of sinnes, the resurrection of the body, and the life euerlasting, Amen.

And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronoucing with a loude voyce.

The Lord be with you.

Answere.

And with thy spirit.

The

The Miniſter.

Let vs pray.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Then the Miniſter, Clerkes, and people ſhall ſay the Lordes prayer in Engliſh, with a loude voyce.

Our Father which art in heauen, &c.

Then the Miniſter ſtanding vp ſhall ſay.

O Lord ſhew thy mercie vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Prieſt.

O Lord ſaue the Queene.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy ſpirit from vs.

Then

Then ſhall followe three Collects. The firſt of the day, which ſhalbe the ſame that is appointed at the Communion. The ſecond for peace. The third, for grace to liue wel. And the two laſt Collects ſhal neuer after, but dayly be ſayde at Morning prayer throughout all the yeere, as followeth.

The ſecond Collect for peace.

O God, which art Authour of peace, and louer of concord, in knowledge of whome ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruants in all aſſaultes of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

The third Collect for Grace.

O Lord our heauenly Father, Almightie and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mightie power, and graunt that this day we fall into no ſinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight through Jeſus Chriſt our Lord, Amen.

An order for Euening

prayer throughout the yeere.

The Prieſt ſhall ſay.

Our father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lippes.

Anſwere.

And our mouth ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lorde make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is nowe, &c.

Prayſe ye the Lorde.

Then Pſalmes in order, as they be appointed in the Table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as is appointed likewiſe in the Kalender, except there bee proper leſſons appointed for that day. After that Magnificat in Engliſh, as followeth.

Magnificat. Luke 1.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my ſauiour.

For he hath regarded: the lowlineſſe of his handmaiden.

For beholde from henceforth: all generations ſhall call me bleſſed.

For he that is mightie hath magnified me: and holie is his Name.

And his mercy is on them that feare him: throughout all generations.

Hee

He hath shewed strength with his arme: he hath scattered the proude in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things: and the rich he hath sent emptie away.

He remembring his mercie hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

O Sing vnto the Lord a new song: for he hath done marueilous things. Cantate Domino. Psal, 98.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lorde declared his saluation: his righteousnes hath he openly shewed in the sight of the heathē.

He hath remembred his mercy and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee lands: sing, reioyce, and giue thanks.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the flooddes clappe their handes, and let the hilles

hilles bee ioyfull together before the Lorde: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the Newe Testament. And after that Nunc dimittis in English, as followeth.

Nunc dimittis. Luk, 2. 29.

LOrde now lettest thou thy seruant depart in peace: according to thy worde.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

Deus misereatur. Psal, 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nations.

Let the people praise thee, O God: yea let all the people prayse thee.

O let the nations reioyce and bee glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee, O God: let all the people [illegible]

[illegible] earth bring forth her increase: and [illegible] God, shall giue vs his blessing.

God

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Then shal follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collectes. First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collectes shall be dayly said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruants that peace which the worlde can not giue, that both our heartes may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our sauiour, Amen.

The thrid Collect for ayde against al perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely sonne our sauiour Iesus Christ, Amen.

In the feastes of Christmas, the Epiphanie, Saint Matthi[as], Easter, the Ascension, Pentecost, Saint Iohn Bapti[st], Saint Iames, Saint Batholomewe. Saint Matthewe, Saint Simon and Iude, Saint Andrewe, and Trini[ty] Sunday, shall be sung or sayd, immediatly after Bene[dic]dictus, this confession of our Christian faith.

Quicunque vult.

WHosoeuer will be saued: before all things it is necessarie that hee hold the Catholique faith.

Which faith, except euery one do keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that wee worshippe one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the Godhead of the father, of the sonne, and of the holy Ghost, is all one: the glory equal, the maiestie coeternal.

Such as the father, is such is the sonne: and such is the holy Ghost.

The father vncreate, the sonne vncreate: and the holy Ghost vncreate.

The father incomprehensible, the sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the sonne eternall: and the holy Ghost eternal.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the sonne almightie: and the holy Ghost almightie.

And yet they are not three almighties: but one almightie.

So the father is God, the sonne is God: and the holy Ghost is God. And

And yet they are not three Gods: but one God.

So likewise the father is Lord, the sonne Lorde: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by him selfe to bee God and Lord.

So are we forbidden by the Catholike religion: to say there be three Gods or three Lords.

The father is made of one; neither created, nor begotten.

The sonne is of the father alone; not made, nor created, but begotten.

The holy Ghost is of the father, & of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one sonne, not three sonnes: one holy Ghost, not three holy Ghostes.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things, as is aforesaide: the vnitie in Trinitie, and the Trinitie in vnitie is to be worshipped.

Hee therefore that wil be saued: must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue and confesse that our Lord Jesus Christ, the sonne of God is God and man.

God, of the substance of the Father, begotten

before the worldes: and man, of the substance of his mother, borne in the world.

Perfect God, & perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the father as touching his Godhead: and inferiour to the father touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hel, rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholike faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of the Morning and Euening prayer throughout the whole yeere.

¶ Here

Here followeth the Letanie, to bee vſed vpon Sundayes, VVedneſdayes, and Fridayes, and at other times when it ſhall be commanded by the Ordinarie.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the father and the ſonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O holy bleſſed and glorious Trinitie, three perſons and one God haue mercy vpon vs miſerable ſinners.

O holy bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

Remember not Lorde our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whome thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne and from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glo[ry] and hypocriſie, from enuie hatred and malice, a[nd]

all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battel and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lorde GOD) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and

holinesse

holineſſe of life, thy ſeruant Elizabeth our moſt gracious Queene and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule her heart in thy faith, feare, and loue, and that ſhee may euermore haue affiance in thee, and euer ſeeke thy honour and glorie.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee her defender and keeper, giuing her the victorie ouer all her enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhoppes, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching and liuing, they may ſet it foorth, and ſhewe it accordingly.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to endue the Lordes of the counſell, and all the nobilitie, with grace, wiſedom, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all nations, vnitie, peace, and concorde.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue

and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people encrease of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring foorth the fruites of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stande, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, all that bee in danger, necessitie and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, all women labouring of childe, all sicke persons, and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defende and prouide for the fatherlesse children and widowes, and all that bee desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecutours and slaunderers, and to turne their hearts.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences, and ignorances, and to endue vs with the grace of thy holy ſpirite, to amend our liues according to thy holy word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercie vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euil. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Neither reward vs after our iniquities.

Let

Let vs pray.

O God mercifull father, that despiſest not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorowfull, mercifully aſſiſt our prayers, that wee make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils which the craft and ſubtiltie of the deuill or man worketh againſt vs, bee brought to nought, and by the prouidence of thy goodneſſe they may bee diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euer more giue thankes vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe, helpe vs and deliuer vs for thy names ſake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes and in the olde time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glorie be to the Father, and to the Sonne, and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be, world without ende. Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercie heare our prayers.

O ſonne of Dauid haue mercie vpon vs.

Both nowe and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs O Chriſt.

Graciouſly heare vs, O Lord Chriſt.

The Versicle.

O Lord let thy mercy be shewed vpon vs.

Answere.

As we doe put our trust in thee.

Let vs pray.

WE humbly beseech thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy names sake, turne from vs all those euils that we most righteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holines and pureness of liuing, to thy honour and glory, through our onely mediatour and aduocate Iesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.

O Lorde our heauenly Father, high and mightie, King of kings, Lord of Lordes, the onely ruler of princes, which doest from thy throne beholde all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to beholde our most gracious soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy spirit, that shee may alway incline to thy will, and walke in thy way: endue her plenteously with heauenly giftes: graunt her in health and wealth long to liue, strengthen her, that she may banquish and ouercome all her enemies, and finally after this life, shee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

ALmightie and euerlasting God, which only woorkest great marualles, sende downe vpon our Bishoppes and Curates, and all congregations committed to their charge, the healthfull spirite

of

of thy grace, and that they may truely please thee, powre vpon them the continuall deawe of thy blessing: Graunt this, O Lord, for the honour of our aduocate and mediatour Jesus Christ, Amen.

A prayer of Chrisostome.

ALmightie God, which hast giuen vs grace at this time with one accorde, to make our common supplications vnto thee, and doest promise that when two or three bee gathered together in thy name, thou wilt graunt their requests: fulfil now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the worlde to come life euerlasting.

2. Corinthians 13.

THe grace of our Lorde Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.

For raine, if the time require.

OGod heauenly Father, which by thy sonne Jesus Christ, hast promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

For faire weather.

OLorde God which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterwarde of thy great mercie diddest promise neuer to destroy it so againe: Wee humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters,

waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruites of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitful, beastes increase, and fishes doe multiplie: beholde wee beseech thee the afflictions of thy people, and graunt that the scarcity & dearth (which we do nowe most iustly suffer for our iniquitie) may through thy goodnesse bee mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lorde, to whome with thee and the holy Ghost be all honour, &c.

In the time of warre.

O Almightie God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, aud confound their deuises, that we being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victorie, through the merits of thy onely sonne Iesus Christ our Lord.

In the time of any common plague, or sickenes.

O Almightie GOD, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence three score and tenne thousande,

and

and yet remembring thy mercy diddest saue the rest: haue pitie vpon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then command thine Angel to cease from punishing: so it may now please thee to withdrawe from vs this plague and greeuous sickenesse, through Iesus Christ our Lord, Amen.

O God whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee bee tied and bound with the chaines of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake our mediatour and aduocate. Amen.

The Collects,

Epistles and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

The first Sunday in Aduent.

The Collect.

ALmightie GOD, giue vs grace that wee may cast away the woorkes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortal life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious maiestie to iudge both the quicke and the dead, wee may rise

rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the lawe. For these commandements, Thou shalt not commit adulterie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so forth (if there be any other commandement) it is all comprehended in this saying, namely, loue thy neighbour as thy selfe. Rom. 13. 8.

Loue hurteth not his neighbour, therefore is loue the fulfilling of the Lawe. This also wee knowe the season howe that it is time that we should now awake out of sleepe: for nowe is our saluation neerer, then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

ANd when they drewe nigh to Hierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, go into the towne that lieth ouer against you, and anon ye shal finde an asse bound, & her colte with Mat. 21. 1

with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lorde hath neede of them: and straightway he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, the King commeth vnto thee meek, sitting vpon an Asse and a Colt, the foale of the Asse vsed to the yoke. The disciples went and did as Iesus commaunded them, and brought ỹ Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cutte downe braunches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying. Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people saide, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, & cast out al them that solde and bought in the Temple, & ouerthrewe the tables of the money changers, and the seates of them that solde doues, and said vnto them, It is written, My house shall be called the house of prayer, but ye haue made it a denne of theeues.

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy Scriptures to bee written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of euerlasting

sting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written afore-time, they are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. The God of patience and consolation, graunt you to be like minded one towardes another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth praise God the father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the prayse of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might prayse God for his mercie, as it is written, For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And againe he sayth, Reioyce yee Gentiles with his people. And againe, Praise the Lord al ye Gentiles, & laud him all yee nations together. And againe Esay sayeth, There shall be the root of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shal the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope through the power of the holy Ghost. Ro. 15. 4.

The Gospel.

THere shalbe signes in the sunne, and in the moone, and in the starres: and in the earth the people shall bee at their wits end through despaire. The sea and the water shall roare, and mens hearts Luke 21. 25.

shall faile them for feare, and for looking after those things which shall come one the earth: for the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glorie. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shoote forth their budes, ye see and know of your own selues that summer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nie. Verily I say vnto you this generation shall not passe, till al be fulfilled. Heauen & earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

LOrde, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our heart, by our Lord Iesus Christ.

The Epistle.

1. Corin. 4. 1.

LEt a man this wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I shoulde be iudged of you, either of mans iudgement: No I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the time, vntill the Lorde come, which will lighten things that art hid in darknesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The

The Gospel.

WHen Iohn, being in prison, heard the works of Christ, hee sent two of his disciples, and said vnto him, Art thou hee that shall come, or doe we looke for an other? Iesus answered, and sayde vnto them, Goe and shew Iohn againe what ye haue heard & seene. The blind receiue their sight, the lame walk, the lepers are clensed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happie is hee that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernes to see? A reed that is shaken with the winde? Or what went yee out to see? A man clothed in soft rayment? Beholde, they that weare soft clothing are in kings houses. But what went ye out for to see? A Prophet? Verely I say vnto you, and more then a Prophet. For this is he of whom it is written, Beholde, I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2.

The fourth Sunday in Aduent.

The Collect.

LOrde raise vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednesse) wee bee sore let and hindered, thy bountifull grace and mercie (through the satisfaction of thy Sonne our Lorde) may speedily deliuer vs: to whome with thee and the holy Ghost, bee honour and glorie, worlde without end.

The fourth Sunday in Aduent.

The Epistle.

Phil.4.4. REioyce in the Lorde alway, and againe I say reioyce. Let your softnesse bee knowen to all men, the Lord is euen at hand. Be carefull for nothing: but in all praier and supplication, let your petitions bee manifest vnto GOD, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu.

The Gospel.

Iohn 1.16 THis is the recorde of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And hee confessed and denyed not, and sayd plainely, I am not Christ. And they asked him, what art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And hee answered, No. Then sayde they vnto him, What art thou, that wee may giue an answere vnto them that sent vs? What sayest thou of thy selfe? Hee sayde, I am the voyce of a cryer in the wildernesse, make straight the way of the Lord, as sayd the Prophet Esay. And they which were sent were of the Pharisees, and they asked him, and sayde vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet: Iohn answered them, saying, I baptise with water, but there standeth one among you whome yee knowe not: hee it is, which though he came after me was before me, whose shooe latchet I am not worthie to vnloose. These things were done at Bethabara beyonde Iordan, where Iohn did baptize.

Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure virgin: graunt that we being regenerate, and made thy children by adoption and grace, may dayly bee renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne Sonne, whom hee hath made heire of all things, by whome also hee made the world. Which sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obteined a more excellent name then they. For vnto which of the Angls saide he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and hee shall be my sonne. And againe, when hee bringeth in the first begotten sonne into the worlde, hee sayeth, And let all the Angels of God worship him. And vnto the Angels he sayeth, He maketh his Angels spirits, and his ministers a flame of fire. But vnto the sonne hee sayeth, Thy seate (O God) shall be for euer and euer: the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, Heb. i.

nesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layed the foundation of the earth, and the heauens are the works of thy hands. They shall perish, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

Iohn. 1, 1. IN the beginning was the worde, and the word was with God, and God was the worde. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shined in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. Hee was not that light, but was sent to beare witnesse of the light. That light was the true light, which lighteth euery man that commeth into the world. Hee was in the worlde, and the world was made by him, and the world knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to bee made sonnes of God, euen them that beleeued on his name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same word became flesh, and dwelt among vs, and we sawe the glorie of it, as the glory of

the

the onely begotten sonne of the Father, full of grace and truth.

Saint Steuens day.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecutours, to thee which liuest, &c.

Then shall followe the Collect of the Nativitie, which shal be said continually vnto the Newe yeeres day.

The Epistle.

AND Steuē being ful of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glorie of God, and Jesus standing on the right hande of God, and sayde, Beholde, I see the heauens open, and the Sonne of man standing on the right hande of God. Then they gaue a shoute with a loud voyce, and stopped their eares, and ranne vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses layed downe their clothes at a yong mans feet, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Jesu receiue my spirit. And he kneeled downe, and cryed with a loud voyce. Lorde lay not this sinne to their charge. And when hee had thus spoken, he fel asleepe. Act. 7. 55.

The Gospel.

BEholde, I send vnto you Prophets, and wise men, and Scribes, and some of thē yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from city to citie, that vpon you may come all the righteous blood, Mat. 23. 34.

which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom yee slew betweene the temple and the altar. Verily I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often would I haue gathered thy children together euen as the hen gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, yee shall not see mee hencefoorth, til that ye say, blessed is he that commeth in the name of the Lord.

Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting giftes, through Iesus Christ our Lord, Amen.

The Epistle.

1.Ioh.1.1 THat which was from the beginning, which we haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the word of life, And the life appeared, and we haue seene, and beare witnesse, and shewe vnto you, that eternall life, which was with the father, and appeared vnto vs: That which wee haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your

your ioy may be ful. And this is the tidings which we haue heard of him, and declare vnto you that God is light, and in him is no darkeneſſe at all. If we ſay wee haue fellowſhip w̃ him, and walk in darkenes, we lie, and doe not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowſhip with him, and the blood of Jeſus Chriſt his Sonne cleanſeth vs from all ſinne. If we ſay we haue no ſinne, wee deceiue our ſelues, and the trueth is not in vs. If wee acknowlegde our ſinnes, he is faithful and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſnes. If we ſay, we haue not ſinned, we make him a liar, and his word is not in vs.

The Goſpel.

IEſus ſayd vnto Peter, Follow thou me, Iohn 21. 19.
Peter turned about, and ſawe the Diſciple whome Jeſus loued, following, (which alſo leaned on his breaſt at ſupper, and ſayd, Lord, which is he that betrayeth thee?) When Peter therefore ſawe him, hee ſayde to Jeſus, Lord, what ſhall he here do? Jeſus ſaid vnto him, If I wil haue him to tary till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that Diſciple ſhould not die: yet Jeſus ſaid not vnto him, he ſhal not die: but, if I will that he tary til I come, what is that to thee? The ſame Diſciple is hee which teſtifieth of theſe things, and wrote theſe things, and we knowe that his teſtimonie is true. Ther are alſo many other things which Jeſus did, the which if they ſhoulde bee written euery one, I ſuppoſe the world could not conteine the bookes that ſhould be written.

The

The Collect.

ALmightie God, whose praise this day the young Innocents thy witnesses haue confessed & shewed foorth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we do confesse, through Iesus Christ our Lord.

The Epistle.

Apo.14.1



LOoked, and loe, a Lambe stoode on the mount Sion, and with him an hundred fortie and foure thousande, hauing his name and his Fathers name written in their foreheades. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a newe song, before the seate, and before the foure beastes and the Elders, and no man could learn the song, but the hundred forty and foure thousande, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruites vnto God, and to the Lambe, and in their mouthes was founde no guile: for they are without spot before the Throne of God.

The Gospel.

Mat.2.13

THe Angel of the Lorde appeared to Ioseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to passe that Herode wil seeeke the childe to destroy him. So when he awoke, hee tooke the childe & his mother by night,

and

and departed into Egypt, and was there vnto ỹ death of Herode, that it might be fulfilled which was spoken of the Lorde, by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when he sawe that he was mocked of the wise men, was exceeding wroth, & sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coastes (as many as were two yeeres old or vnder) according to the time which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he sayde, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almightie God, &c. (As vpon Christmas day.)

The Epistle.

AND I say, that the heire (as long as he is a childe) differeth not from a seruaunt, though hee bee Lord of all, but is vnder tutors and gouernours, vntil the time that the Father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinaunces of the worlde. But when the time was full come, God sent his sonne made of a woman, and made bond vnto the Law, to redeeme them which were bound vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into our hearts, which cryeth Abba, father. Wherefore nowe thou art not a seruaunt, but a sonne. If thou be a sonne, thou art also an heire of God through Christ. Gala. 4. 1.

The

The Gospel,

Mat.1.1. THis is the Booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isahac: Isahac begat Iacob: Iacob begat Iudas and his brethren: Iudas begat Phares & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos, of Rahab: Boos begat Obed, of Ruth: Obed begat Iesse: Iesse begat Dauid the King: Dauid the King begat Solomon, of her that was the wife of Vrie: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Iosaphat: Iosaphat begat Ioram: Ioram begat Ozias: Ozias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begat Amon: Amon begat Iosias: Iosias begat Iechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Iechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Iacob: Iacob begat Ioseph the husband of Marie, of whom was borne Iesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations.

The byrth of Iesus Christ was on this wise: When his Mother Marie was married to Ioseph,

(before

(before they came to dwell together) shee was found with childe by the holy Ghost. Then Joseph her husband, because he was a righteous man, and woulde not put her to shame, was minded priuily to depart from her. But while he thus thought, beholde, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring foorth a Sonne, and thou shalt call his name Jesus, for he shall saue his people from their sinnes.

All this was done that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Beholde a mayde shall bee with childe, and shall bring foorth a sonne, and they shall call his name Emmanuel: which if a man interprete, is as much to say, as God with vs. And Joseph as soone as he awoke out of sleepe, did as the Angel of the Lorde had bidden him: and he tooke his wife vnto him, and knewe her not, till shee had brought foorth her first begotten Sonne, and called his name Jesus.

The circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed Sonne to bee circumcised, and obedient to the lawe for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The

The Epistle.

Rom.4.8. BLessed is the man to whom the Lord wil not impute sinne. Came this blessednes then vpon the circumcision, or vpon the vncircumcisiō also? For we say, that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when hee was in circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousnesse of faith, which hee had yet being vncircumcised, that he should be the father of al them that beleeue, though they bee not circumcised, that righteousnesse might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousnesse of faith. For if they which are of the law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

Luk.2.15. AND it fortuned, as soone as the Angels were gone away from the shepheardes into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem and see this thing that wee heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Joseph, and the Babe layde in a manger. And when they

they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards: But Mary kept al those sayings, and pondred them in her heart. And the shepheards returned, praysing and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the child should be circumcised, his name was called Jesus, which was named of the Angel before he was conceiued in the wombe.

If there be a Sunday betweene the Epiphanie and the Circumcision, then shal be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a starr, diddest manifest thy onely begotten sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

FOr this cause I Paul am a prisoner of Jesus Christ for you Heathen, if yee haue heard of the ministration of the grace of God which is giuen me to youward. For by reuelation shewed hee the mystery vnto me, as I wrote afore in few words, whereby when yee reade, yee may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles Eph. 3. 1.

and

and Prophets by the spirit, that the Gentiles should be inheriters also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: wherof I am made a Minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, which made all things through Jesus Christ, to the intent that nowe vnto the rulers and powers in heauenly things, might be knowen by the congregation, the manifold wisedom of God, according to the eternall purpose which hee wrought in Christ Jesu our Lord, by whom we haue boldnesse and entrance with the confidence which is by the faith of him.

The Gospel.

Mat. 2. 1. When Jesus was borne in Bethlehem, a citie of Jurie, in the time of Herode the king: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herode the King had hearde these things, he was troubled and al the Citie of Hierusalem with him. And when hee had gathered all the chiefe Priestes and Scribes of the people together, he demanded of him where Christ shoulde bee borne. And they said vnto him, At Bethlehē in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among

mong the princes of Juda: For out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herode (when he had priuily called the wise men) hee inquired of them diligently what time the starre appeared. And hee bade them goe to Bethlehem, and sayde, Go your way thither, and search diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, til it came and stood ouer the place wherein the child was. When they saw the star, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fel down flat, and worshipped him, and opened their treasures, and offered vnto him gifts, golde, frankincense, and myrrhe. And after they were warned of GOD in a sleepe, (that they should not go againe to Herode) they returned into their owne countrie another way.

The first Sunday after the Epiphanie.

The Collect.

LOrde wee beseech thee mercifully to receiue the prayers of thy people, which call vpon thee, and graunt that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord, Amen.

The Epistle.



Beseech you therefore brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not Ro. 12. 1.

your selues like vnto this worlde, but bee ye changed in your shape, by the renuing of your minde, that yee may proue what thing that good and acceptable and perfect will of GOD is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stande high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so wee being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel.

Luk. 2. Verse 43. THe father and mother of Jesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Jesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they founde him in the Temple, sitting in the middest of the Doctours, hearing them and posing them: And all that heard him, were astonied at his vnderstanding and answeres. And when they sawe him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it, that yee sought me? Wist ye not that I must goe about my fathers busines? And they vnderstood

ſtood not that ſaying which he ſpake vnto them. And hee went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all theſe ſayings together in her heart. And Jeſus proſpered in wiſedome and age and in fauour with God and men.

The ſecond Sunday after the Epiphanie.

The Collect.

ALmightie and euerlaſting God, which doeſt gouerne all things in heauen and earth: mercifully heare the ſupplications of thy people, and grant vs thy peace all the dayes of our life.

The Epiſtle.

SEeing that wee haue diuers gifts, according to the grace that is giuen vnto vs, Rom. 12. 6. if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with ſingleneſſe. Let him that ruleth, doe it with diligence. If any man ſhew mercie, let him doe it with chearefulnes. Let loue be without diſſimulation. Hate that which is euil, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not ſlouthfull in the buſines which ye haue in hand. Be feruent in ſpirit. Apply your ſelues to the time. Reioice in hope. Be patient in tribulatiõ. Continue in praier. Diſtribute vnto the neceſſitie of the ſaints. Be ready to harbour. Bleſſe thẽ which perſecute you. Bleſſe I ſay, & curſe not. Be merie with them that are merie, weepe with them that weepe. Be of like affection one towardes

another. Be not high minded, but make your ſelues equal to them of the lower ſort.

The Goſpel.

Ioh.2,1. AND the third day was there a marriage in Cana a citie of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) vnto the mariage. And when the wine failed, the mother of Jeſus ſayde vnto him, they haue no wine. Jeſus ſayde vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother ſayd vnto the miniſters, Whatſoeuer he ſayth vnto you, doe it. And there were ſtanding there ſixe water potts of ſtone, after the maner of purifying of the Jewes, containing two or three firkins a piece. Jeſus ſayde vnto them, Fill the water pottes with water. And they filled them vp to the brimme. And he ſayde vnto them, Draw out nowe, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, & knewe not whence it was (but the miniſters which drew the water, knewe) he called the bridegrō and ſaid vnto him, Euery man at the beginning doth ſet foorth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntil now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glorie, and his Diſciples beleeued on him.

The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlaſting GOD, mercifully looke vpon our infirmities, and in all our daungers and neceſſities, ſtretch foorth thy right

right hand to help and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your own opinions. Recompense to no man euill for euil. Prouide afore hand things honest, not only before God, but also in the sight of al men. If it bee possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I wil reward, saith the Lorde. Therefore if thine enemy hunger, feede him: if he thirst, giue him drinke: For in so doing, thou shalt heape coales of fire vpon his head. Bee not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And beholde, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make mee cleane And Iesus put foorth his hande, and touched him, saying, I will, bee thou cleane: And immediatly his leprosie was cleansed. And Iesus sayde vnto him, Tell no man, but goe and shew thy selfe to the Priest, and offer the gift (that Moses commaunded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously pained. And Iesus sayd, When I come vnto him, I will heale him. The Centurion answe- Mat. 8. 1.

red, and said, Sir, I am not worthie that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, Goe, and hee goeth: and to another man, Come and hee commeth: and to my seruant, Doe this, and he doeth it. When Iesus heard these wordes, hee marueiled and saide to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of heauen. But the children of the kingdom shalbe cast out into vtter darknes, there shall bee weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, as thou beleeuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

The Collect.

GOD which knowest vs to be set in the middes of so many and great dangers, that for mans frailenesse we can not alwayes stand vpright: graunt to vs the health of body and soule, that all those things which wee suffer for sinne, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1. LEt euery soule submitte himselfe vnto the authoritie of the higher powers: for there is no power but of GOD. The powers that bee, are ordained of God. Who so euer therefore resisteth power, resisteth

reſiſteth the ordinance of God: but they that reſiſt, ſhall receiue to themſelues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? doe wel then, & ſo ſhalt thou be praiſed of the ſame: for hee is the miniſter of God for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the ſworde for nought: for hee is the miniſter of God, to take vengeance on them that doe euil. Wherefore yee muſt needes obey, not onely for feare of vengeance, but alſo becauſe of conſcience, and euen for this cauſe pay yee tribute: For they are Gods miniſters, ſeruing for the ſame purpoſe. Giue to euery man therefore his duetie: tribute, to whome tribute belongeth: cuſtome to whome cuſtome is due: feare, to whome feare belongeth: honor to whome honour perteineth.

The Goſpel.

AND when he entred into a ſhip, his diſciples followed him. And beholde, there aroſe a great tempeſt in the ſea, inſomuch as the ſhippe was couered with waues, but he was aſleepe. And his diſciples came to him, and awoke him, ſaying Maſter ſaue vs, we periſh. And he ſaid vnto them, Why are ye feareful, O ye of litle faith? Then he aroſe, and rebuked the winds and the ſea, and there followed a great calme. But the men marueiled, ſaying, What manner of man is this, that both windes and ſea obey him? And when hee was come to the other ſide, into the countrey of the Gergeſites, there met him two poſſeſſed of deuils, which came out of the Mat. 8. 23

graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a hearde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the hearde of swine. And he sayde vnto them, Goe your wayes. Then went they out, and departed into the hearde of swine. And beholde, the whole hearde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the Deuils. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their costes.

The fifth Sunday after the Epiphanie.

The Collect.

LOrde, wee beseech thee to keepe thy Church and housholde continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12. PVt vpon you as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so doe

doe yee. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your heartes to the which peace yee are called in one body: and see that ye be thankefull. Let the word of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lorde. And whatsoeuer yee doe in word or deede, doe all in the name of the Lorde Iesu, giuing thanks to God the father by him.

The Gospel.

THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemie came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the housholder, came, and sayde vnto him, Syr, diddest not thou sowe good seede in thy fielde? from whence then hath it tares? Hee sayde vnto them, the enuyous man hath done this. The seruants said vnto him, Wilt thou thē that we go and weede them vp? But he sayd, Nay, lest while yee gather vp the tares, yee plucke vp also the wheate with them: let both grow together vntil the haruest, and in the time of haruest, I will say to the Reapers, Gather yee first the tares, and binde them together in sheaues to be burnt, but gather ẏ wheate into my barne. Mat. 13. 24.

The sixt Sunday (if there bee so many) shall haue the same Psalmes, Collect, Epistle and Gospel that was vpon the fifth Sunday.

The

The Sunday called Septuagesima.

The Collect.

O Lorde, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnes, for the glory of thy name, through Iesus Christ our Sauiour, who liueth and reigneth world without end, Amen.

The Epistle.

1.Cor.9. 24. PErceiue ye not, howe that they which runne in a course, runne al, but one receiueth the reward? So runne, that ye may obtaine. Euery man that proueth masteries, absteineth from all things: and they doe it to obtaine a crowne that shall perish, but wee to obtaine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes, it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospel.

Mat.20.1 THE kingdome of heauen is like vnto a man that is an housholder, which went out earely in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went out about the third houre, and sawe other standing idle in the market place, and sayde vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe hee went out aboute the sixth and ninth houre, and did likewise. And about the

the eleuenth houre he went out, and found other stã-ding idle, and sayde vnto them, Why stand yee here al the day idle? They sayde vnto him, Because no man hath hired vs. He saieth vnto them, Goe yee also into the vineyard, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lord of ỹ vine-yard said vnto his Steward, Cal the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when ỹ first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And whẽ they had receiued it, they mur-mured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayde, Friend, I doe thee no wrong: Diddest thou not agree with mee for a peny? Take that thine is, and go thy way: I will giue vnto this last, euen as vnto thee. Is it not lawful for me to do as me lusteth with mine owne goods? Is thine eie euil, because I am good? So the last shall be first, and the first shall be last. For many are called but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

LOrd God which seest that we put not our trust in any thing that we doe, mercifully graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

2.Cor.11. 19. YE suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more aboundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourtie stripes saue one. Thrise was I beaten with roddes. I was once stoned. I suffered thrise shipwrake, night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake and I am not weake? who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The

The Sunday called Sexageſima,

The Goſpel.

WHen much people were gathered toge- Luk.8.4.
ther, and were come to him out of all ci-
ties, hee ſpake by a ſimilitude, The ſow-
er went out to ſowe his ſeede, and as
he ſowed, ſome fell by the way ſide, and
it was troden downe, and the foules of the ayre de-
uoured it vp. And ſome fell on ſtones, and aſſoone as
it was ſprung vp, it withered away, becauſe it lack-
ed moiſtneſſe. And ſome fell among thornes, and the
thornes ſprang vp with it, and choked it. And ſome
fell on good ground, and ſprang vp, and bare fruit an
hundred folde. And as he ſayde theſe things, he cryed,
Hee that hath eares to heare, let him heare. And his
diſciples aſked him, ſaying, what maner of ſimilitude
is this? And he ſayde, Vnto you it is giuen to knowe
the ſecrets of the kingdome of God, but to other by
parables, that when they ſee, they ſhoulde not ſee, and
when they heare, they ſhould not vnderſtand. The
parable is this. The ſeede is the worde of God. Thoſe
that are beſide the way, are they that heare, then com-
meth the deuill, and taketh away the worde out of
their hearts, leaſt they ſhould beleeue, and bee ſaued.
They on the ſtones, are they which when they heare,
receiue the worde with ioy, and theſe haue no rootes,
which for a while beleeue, and in time of tentation
goe away. And that which fell among thornes, are
they, which when they haue heard, goe forth, and
are choked with cares and riches, and voluptuous li-
uing, and bring forth no fruite. That which fell in
the good ground, are they, which with a pure and
good heart heare the worde, and keepe it, and bring
forth fruite through patience.

The

The Collect.

O Lorde, which doest teach vs that all our doings without charitie are nothing worth: sende thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Graunt this for thy onely sonne Iesus Christes sake.

The Epistle.

1.Cor. 13 1. Though I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasse or as a tinckling Cymbal. And though I could prophesie, and vnderstand all secretes, and all knowledge: yea, if I haue all faith, so that I could mooue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquitie: but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a child: but assoone as I was a man, I put away childishenesse. Nowe we see in a glasse, euen

uen in a darke ſpeaking: but then ſhall we ſee face to face. Nowe I knowe vnperfectly: but then ſhall I know euen as I am knowen. Nowe abideth faith, hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſayde vnto them, Behold, we goe vp to Hieruſalem, and all ſhall bee fulfilled that are written by the prophets of the ſonne of man. Luke.18. 31. For he ſhall be deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully entreated, and ſpitted on. And when they haue ſcourged him, they wil put him to death, and the third day he ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Iericho, a certaine blinde man ſate by the high way ſide, begging. And when he heard the people paſſe by, he aſked what it meant. And they ſayd vnto him, that Ieſus of Nazareth paſſed by. And he cryed, ſaying, Ieſu thou ſonne of Dauid, haue mercy on mee. And they which went before, rebuked him, that he ſhould hold his peace: But hee cryed ſo much the more, Thou ſonne of Dauid, haue mercy on mee. And Ieſus ſtoode ſtill, and commanded him to be brought vnto him. And when he was come neere, hee aſked him, ſaying, What wilt thou that I doe vnto thee? And hee ſayde, Lord, that I might receiue my ſight. And Ieſus ſayd vnto him, receiue thy ſight, thy faith hath ſaued thee. And immediatly he receiued his ſight, and followed him, praiſing God. And all the people, when they ſaw it, gaue praiſe vnto God.

The

as A Wednesday

The first Sunday in Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs newe and contrite heartes, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel.2.12. TUrne you vnto mee with all your heartes, with fasting, weeping, and mourning: rent your heartes, and not your clothes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and readie to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blowe out with the Trumpet in Sion, proclaime a fasting, call the Congregation, & gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridgrome goe foorth of his chamber, and the bride out of her closet. Let the Priestes serue the Lorde betweene the porch and the altar, weeping, and saying, Bee fauourable, O Lord, be fauourable vnto thy people, let not thine heritage be brought to such confusion, least the Heathen bee lordes thereof. Wherefore should they say among the Heathen, Where is now their God?

The

The Gospel.

When ye fast be not sad, as the hypocrites are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou when thou fastest, anoynt thine heade, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy father, which is in secret, and thy father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where thieues breake through and steale: but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where thieues doe not breake through nor steale. For where your treasure is, there will your heartes be also. Mat. 6. 16

The first Sunday in Lent.

The Collect.

O Lorde, which for our sake didst fast fourtie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions, in righteousnesse, and true holines, to thy honor and glory, which liuest and reignest, &c.

The Epistle.

We as helpers exhort you, that ye receiue not the grace of God in vaine. For hee sayth, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, ỹ in our office be found no fault: but in all things let vs behaue our selues 2. Cor. 6. 1.

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindeness, in the holy Ghost, in loue vnfained, in the worde of trueth, in the power of God, by the armour of righteousnes on the right hand and on the left, by honour and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway merie, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Mat. 4. 1. THen was Jesus led away of the spirite into the wildernes, to be tempted of the deuill. And when he had fasted fourty dayes and fourty nights, he was at the last an hungred. And when the temter came to him, he sayd, If thou be the sonne of God, commaund that these stones be made bread. But he answered and sayde, It is written, Man shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. Then the deuil taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple, and sayeth vnto him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, Hee shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, lest at any time thou dash thy foote against a stone. And Jesus sayde vnto him, It is written againe, Thou shalt not tempt the Lorde thy God. Againe the Deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kindomes

of

of the worlde, and the glorie of them, and ſayeth vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Jeſus vnto him, Auoide Satan: for it is written, Thou ſhalt worſhippe the Lord thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and behold, the Angels came and miniſtred vnto him.

The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that we haue no power of our ſelues to helpe our ſelues: keep thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the body, and from all euill thoughtes which may aſſault and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

WE beſeech you brethren, and exhort you by the Lord Jeſus, that ye increaſe more and more, euen as ye haue receiued of vs, how ye ought to walke, and to pleaſe God. For ye know what commaundements we gaue you by our Lord Jeſus Chriſt. For this is the wil of God, euē your holines: that ye ſhould abſtaine from fornication, and that euery one of you ſhould know how to keepe his veſſell in holineſſe, and honour, and not in the luſt of concupiſence, as doe the heathen, which know not God: that no man oppreſſe and defraude his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before, and teſtified. For God hath not called vs vnto vncleannes, but vnto holines. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy ſpirit among you. I. Theſ. 4. 1.

The Gospel.

Mat. 15. 21. IESus went thence, and departed into the coasts of Tyre and Sidon: and beholde, a woman of Canaan, (which came out of the same coasts) cryed vnto him, saying, Haue mercie on me, O Lorde, thou sonne of Dauid: my daughter is piteously vexed with a deuil. But hee answered her nothing at all. And his disciples came and besought him, saying, Send her away, for shee cryeth after vs. But he answered and sayde, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. Hee answered and sayd, It is not meete to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered and sayd vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee almightie God, looke vpon the heartie desires of thy humble seruaunts, and stretch foorth the right hand of thy maiestie, to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

Ephe. 5.1 BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, & gaue himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, & all vncleanes, or couetousnesse, let it not be once named among you, as it becommeth Saints: or filthinesse, or foolish talking,

or

or iesting, which are not comely, but rather giuing of thanks. For this ye knowe, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of Images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: for because of such things, commeth the wrath of God vpon the children of disobedience. Be not yee therefore companions of them. Ye were sometimes darkenesse, but now are ye light in the Lord: walke as children of light: for the fruite of the spirit consisteth in all goodnes, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull works of darknes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things, when they are brought forth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he sayeth, Awake thou that sleepest, and stande vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuill that was dumbe. And when he had cast out the deuil, the dumbe spake, & the people wondred. But some of them said, He casteth out deuils through Beelzebub ỹ chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But hee, knowing their thoughts, saide vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be deuided against himselfe, how shall his kingdome endure? Because yee say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose Lu. 11. 1

helpe doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. Whē a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, and ouercometh him, he taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me is against me: and he that gathereth not with mee, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I wil returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himself, and they enter in, and dwel there: and the ende of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voice, and said vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

The fouth Sunday in Lent.

The Collect.

GRaunt we beseech thee almighty God, that we which for our euil deeds are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEll me, (ye that desire to be vnder the law) do ye not heare of the law? for it is written, that Abraham had two sonnes: the one by a bondmaide, the other by a free woman.

woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: For these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is nowe called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate haue many mo children, then shee which hath an husband.

Brethren, we are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it nowe. Neuertheless, what sayeth the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not bee heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles which hee did on them that were diseased. And Iesus went vp into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and sawe a great Iohn 6.1.

great company come vnto him, hee sayde vnto Philip, Whence shall wee buy breade, that these may eate? This he sayde to proue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrewe, Simon Peters brother) sayeth vnto him, There is a ladde which hath fiue barley loaues and two fishes: but what are they among so many? And Jesus sayde, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousande. And Jesus took the bread, and when he had giuen thanks, he gaue to the Disciples, and the Disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayd vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde, This is of a trueth the same Prophet that should come into the world.

The fift Sunday in Lent.

The Collect.

WEe beseech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Jesus Christ our Lord.

The

The fifth Sunday in Lent.

The Epistle.

CHrist beeing an high Priest of good Heb.9.11
things to come, came by a greater and a more perfect tabernacle, not made w handes, that is to say, not of this building, neither by the blood of Goates & Calues: but by his owne blood he entred in once into the holy place, and founde eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a yong Cowe, when it is sprinkled, purifieth the vncleane, as touching the purifying of the flesh: howe much more shall the blood of Christ (which through the eternall Spirit offered himselfe without spotte to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the mediatour of the newe Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

WHich of you can rebuke mee of sinne? If Ioh.8,46
I say the trueth, why doe ye not beleeue mee? He that is of God, heareth Gods words: Ye therefore heare them not, because yee are not of God. Then answered the Iewes, and sayde vnto him, Say we not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured mee. I seeke not mine owne prayse, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then sayde the

Iewes

Iewes vnto him, Now know we that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whome makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say I know him not, I shall be a lyar, like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then saide the Iewes vnto him, Thou are not yet fiftie yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verily verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himself, and went out of the temple.

The sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should followe the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The

The Epistle.

LEt the same minde be in you, that was also in Christ Jesus, which whē he was in the shape of God, thought it no robery to be equal with God: Neuertheless, he made himself of no reputation, taking on him the shape of a seruaunt, and became like vnto men, & was found in his apparel as a man. He humbled himselfe, and became obedient vnto ỹ death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a name, which is aboue all names, that in the name of Jesus euerie knee should bow, both of things in heauen & things in earth, and things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the prayse of God the father. Phil.2.5.

The Gospel.

AND it came to passe, when Jesus had finished all these sayings, he sayde vnto his Disciples, Ye know that after two dayes shalbe Easter, and the sonne of man shall be deliuered ouer to be crucified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a counsell, that they might take Jesus by subtiltie, and kill him. But they sayde, Not on the holy day, least there be an vprore among the people. When Jesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it vpon his head as he sate at the board. But Mat.26.

when

when the disciples saw it, they had indignation, saying, Whereto serueth this waste? This oyntment might haue bene well solde, and giuen to the poore. When Iesus vnderstoode that, hee sayde vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verily I say vnto you, Wheresoeuer this Gospel shall be preached in all the worlde, there shal also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priestes, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth, hee sought opportunitie to betray him. The first day of sweete bread, the Disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And he sayd, Goe into the citie to such a man, and say vnto him, The master sayeth, My time is at hand: I will keepe my Easter by thee with my Disciples. And the Disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, hee sayde, Verily I say vnto you, that one of you shall betray mee. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and sayde, He that dippeth his hand with me in the dish, the same shall betray mee. The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: it had bene good for that man if he had not bene borne.

Then

Then Judas which betrayed him, answered and sayde, Master is it I? Hee sayde vnto him, Thou hast sayde. And when they were eating, Jesus tooke bread, and when hee had giuen thankes, hee brake it, and gaue it to the disciples and sayde, Take, eate, this is my bodie. And hee tooke the cuppe, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the newe Testament) that is shedde for manie, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had sayd grace, they went out vnto mount Oliuet. Then sayde Jesus vnto them, All yee shall be offended because of mee this night: For it is written, I will smite the sheephearde, and the sheepe of the flocke shall bee scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter aunswered, and sayde vnto him, Though all men be offended because of thee, yet will I not be offended. Jesus sayde vnto him, Verily I say vnto thee, that in the same night, before the Cocke crowe, thou shalt denie me thrise. Peter sayde vnto him, Yea though I shoulde die with thee, yet will I not deny thee. Likewise also said al the disciples. Then came Jesus with them vnto a farme place, (which is called Gethsemane) and sayd vnto his disciples, Sit ye here, while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, and began to waxe sorowfull and heauie. Then said Jesus vnto them, My soule is heauie, euen vnto the death: tarrie ye here, and watch with mee. And he went a litle further, and fell flat on his face, and prayed, saying, O my father, if it be possible, let this cup

passe

passe from mee: neuertheleſſe not as I will, but as thou wilt. And he came vnto the Diſciples, and found them asleepe, and sayde vnto Peter, what, could yee not watch with mee one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe and prayed, saying, O my Father, if this cuppe may not passe away from mee, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauie. And hee left them, and went againe, and prayed the third time, saying, the same woordes. Then commeth he to his Diſciples, and sayd vnto them, Sleepe on nowe, and take your rest. Behold, the houre is at hande, and the sonne of man is betrayed into the handes of sinners. Rise, let vs bee going, beholde, he is at hand that doth betray mee. While he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with Swoordes and Staues, sent from the chiefe Priestes and Elders of the people. But he that betrayed him, gaue them a token, saying, Whome soeuer I kisse, the same is hee, holde him fast. And foorthwith he came to Jesus, and sayde, Haile Master, and kissed him. And Jesus sayde vnto him, Friende, wherefoore art thou come? Then came they, and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hand, and drewe his swoorde, and strooke a seruant of the high Priestes, and smote off his eare. Then sayde Jesus vnto him, Put vp thy swoorde into thy sheath: for all they that take the swoorde, shall perish with the swoorde. Thinkest thou that I cannot nowe pray to my Father, and

he shall giue mee euen nowe moze then twelue legions of Angelles? But howe then shall the Scripture bee fulfilled? Foz thus must it be. In that same houre sayde Jesus to the multitude, Ye be come out as it were to a thiefe, with swoozdes and staues foz to take mee. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the Scriptures of the Pzophets might be fulfilled. Then all the Disciples fozsooke him, and fled. And they tooke Jesus and ledde him to Caiaphas the high Pziest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Pziestes palace, and went in, and sate with the seruaunts, to see the ende. The chiefe Pziestes and Elders, and all the Counsaile sought false witnesse against Jesus, foz to put him to death, but found none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayd, This fellowe sayde, I am able to destroy the Temple of GOD, and to builde it againe in thzee dayes. And the chiefe Pziest, arose, and sayde vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Pziest aunswered, and sayd vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus sayd vnto him, thou hast sayde, Neuertheless I say vnto you, Hereafter shall ye see the sonne of man sitting at the right hand of power, And comming in the cloudes of the Skie. Then the high Pziest rent his clothes, saying, He hath spoken blasphemie, what neede wee of any moze witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke ye?

ye? They answered and sayde, Hee is worthie to die. Then did they spit in his face, and buffetted him with fists. And other smote him on the face, with the palme of their hands, saying, Tell vs, thou Christ, who is hee that smote thee? Peter sate without in the court, and a damosel came vnto him, saying, Thou also wast with Iesus of Galilee. But he denied before them all, saying, I wot not what thou sayest. When hee was gone out into the porch, another wench sawe him, and sayde vnto them that were there, This fellowe was also with Iesus of Nazareth. And againe hee denyed with an oth, saying, I doe not knowe the man. After a while came vnto him they that stood by, and sayde vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then beganne hee to curse and to sweare that he knewe not the man. And immediatly the Cocke crewe. And Peter remembred the worde of Iesu which sayde vnto him, Before the Cocke crowe, thou shalt denye me thrise: and he went out and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Iesus to put him to death, and brought him bounde, and deliuered him vnto Pontius Pilate the deputie. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they sayde, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and sayde, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and

bought with them a potters fielde to bury strangers in. Wherefore the field is called Acheldama, that is, The fielde of blood, vntil this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whome they bought of the children of Israel, and gaue them for the Potters fielde, as the Lord appointed mee. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the king of the Jewes? Jesus sayde vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a worde, insomuch that the Deputie marueiled greatly. At that feast, the Deputie was woont to deliuered vnto the people a prisoner, whome they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For hee knew that for enuy they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the cheife Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered, and sayde vnto them, Whether of the twaine will ye that I let loose vnto you? They sayd, Barabbas. Pilate sayd vnto them, What shall I doe then with Jesus, which is called Christ? They all sayde vnto him, Let him be crucified. The Deputie sayde, What euil hath hee done? But they

cryed the more, saying, Let him be crucified. When Pilate saw that he could nothing preuaile, but that more busines was made, he tooke water, and washed his hands before the people, saying I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reed, and smot him on the heade, & after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto a place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke. And when he had tasted therof, he would not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is I E S V S, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and another on the left. They

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that passed by reuiled him, wagging their heads, and saying, Thou that destroyedst the temple of GOD, and diddest builde it in three dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priestes mocking him with the Scribes and Elders, sayde, Hee saued other, himselfe hee cannot saue. If hee bee the king of Israel, let him nowe come downe from the Crosse, and we will beleeue him. He trusted in God, let him deliuer him now if he will haue him: For he sayd, I am the sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenes ouer all the land, vntill the ninth houre. And about the ninth houre, Jesus cryed with a loude voyce, saying, Eli Eli lamasabachthani, that is to say, My God My God, why hast thou forsaken mee? Some of them that stoode there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ran, and tooke a sponge, and when hee had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let be, let vs see whether Elias will come and deliuer him. Jesus, when hee had cryed againe with a loud voice, yeelded vp the ghost. And behold, the vaile of the temple did rent in two parts frō the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of saints which sleept, arose, and went out of the graues after his resurrection, and came into the holy city, & appeared vnto many. When the Centurion, & they that were with him watching Jesus, saw the earthquake, & those things which hapned, they feared greatly, saying. Truly this was the sonne of God. And many women were there (beholding him a-

cryed the moze, saying, Let him be crucified. When Pilate saw that he could nothing preuaile, but that moze busines was made, he tooke water, and washed his hands before the people, saying I am innocent of the blood of this iust person, see ye. Then answered all the people, and sayde, His blood bee on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Jesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reed, and smot him on the heade, & after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled to beare his crosse. And they came vnto a place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall, to drinke. And when he had tasted therof, he would not drinke. When they had crucified him, they parted his garments, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garmentes among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is I E S V S, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and another on the left. They

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farre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esa.63.1. WHat is hee this that commeth frō Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnesse, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with mee. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shewe me any helpe. I marueiled that no man helde me vp. Then I helde mee by mine owne arme, and my feruentnesse susteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare ỹ goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that

he

hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he sayde, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindenesse that hee had vnto them, hee redeemed them. He hath borne them, and carryed them vp, euer since the worlde beganne. But after they prouoked him to wrath, and vexed his holy minde, hee was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is he that brought them from the water of the Sea, with them that fed his sheepe? Where is hee that hath giuen his holy spirite among them? Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withal. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindenesse, will not be entreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with

vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a litle of thy sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lorde, for they haue not called vpon thy name.

The Gospel.

Mar. 14.1 After two dayes was Easter, and the dayes of sweet bread. And the high Priestes and the Scribes sought how they might take him by craft, and put him to death. But they sayde, not in the feast day, least any businesse arise among the people. And when hee was in Bethanie, in the house of Simon the Leper, euen as hee sate at meate, there came a woman hauing an Alabaster box of oyntment called Nard, that was pure and costly, and shee brake the box, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of oyntment? for it might haue beene solde for more then three hundred pence, and haue beene giuen to the poore: and they grudged against her. And Iesus sayde let her alone, why trouble yee her? Shee hath done a good worke on me: for ye haue poore with you alwaies, and whensoeuer you will ye may doe them good: but mee haue ye not alwayes. She hath done that shee coulde, shee came aforehande to annoynt my body to the burying. Verily I say vnto you, Wheresoeuer this Gospel shall bee preached throughout the whole worlde, this also that shee hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue,

twelue, went away vnto the hie Priest, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought howe he might conueniently betray him. And the first day of sweet bread (when they offred the Passeouer) his Disciples sayd vnto him, Where wilt thou that we go and prepare, that thou maiest eat the Passeouer? And he sent foorth two of his Disciples, and sayd vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the goodman of the house, The master saith, Where is the Guest chamber, where I shall eate the Passeouer with my Disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his Disciples went foorth, and came into the Citie, and found as he had sayd vnto them, and they made readie the Passeouer. And when it was nowe euentide, hee came with the twelue: and as they sate at board, and did eate, Jesus sayde, Verily I say vnto you, one of you (that eateth with mee) shall betray me. And they beganne to be sorie, and to say to him one by one, Is it I? And another sayde, is it I? Hee answered, and said vnto them, It is one of the twelue, euē he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whome the sonne of man is betrayed: Good were it for that man if hee had neuer bene borne. And as they did eate, Jesus tooke bread, and when hee had giuen thankes, hee brake it, and gaue to them, and sayd, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thankes, he tooke it to them: and they all dranke of it. And hee sayde vnto them, This is my blood of the newe Te-

ſtament, which is ſhedde for many. Verily I ſay vnto you, I will drinke no more of the fruite of the vine, vntill that day that I ſhall drinke it new in the kingdome of GOD. And when they had ſaid grace, they went out to the mount Oliuet. And Jeſus ſayth vnto them, All ye ſhal be offended, becauſe of me this night: For it is written, I will ſmite the ſhepheard, and the ſheep ſhalbe ſcattered: but after that I am riſen again, I will go into Galile before you. Peter ſaid vnto him, And though all men be offended, yet will not I. And Jeſus ſayeth vnto him, Verily I ſay vnto thee, that this day, euen in this night before the Cocke crowe twiſe, thou ſhalt deny mee three times. But he ſpake more vehemently, No, if I ſhould die with thee, I will not deny thee. Likewiſe alſo ſayd they all. And they came into a place which was named Gethſemane, and he ſayd to his diſciples. Sit ye here, while I goe aſide and pray. And he taketh with him Peter and James, and John and began to waxe abaſhed, and to be in an agony, and ſayd vnto them, My ſoule is heauie, euen vnto the death: tary ye here and watch. And hee went foorth a litle, and fell downe flat on the ground, and prayed, that if it were poſſible the houre might paſſe from him. And hee ſayde, Abba, Father, all things are poſſible vnto thee, take away this cuppe from me: Neuertheleſſe, not as I will, but that thou wilt, be done. And hee came and found them ſleeping, and ſayeth to Peter, Simon, ſleepeſt thou? Couldeſt not thou watch one houre? Watch yee, and pray, leſt yee enter into temptation: the ſpirite truely is ready, but the fleſh is weake. And againe hee went aſide, and prayed, and ſpake the ſame words. And he returned and found them aſleepe againe, for their eyes

were

were heauie, neither wist they what to aunswere him. And he came the third time, and said vnto them, Sleepe hencefoorth, and take your ease, it is ynough. The houre is come, Beholde, the sonne of man is betrayed into the handes of sinners. Rise vp let vs goe: loe, he that betrayeth me, is at hande. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and staues, from the hie Priestes, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whosoeuer I doe kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and sayeth vnto him, Master, Master, and kissed him. And they layde their handes on him, and tooke him. And one of them that stood by, drewe out a sword, and smote a seruant of the hie Priestes, and cut off his eare. And Jesus answered and sayd vnto them, Yee be come out as vnto a thiefe with swoordes and staues, for to take mee: I was dayly with you in the Temple teaching, and ye tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him and ranne away. And there followed him a certaine yong man clothed in linen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest) and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsayle sought for witnesse against Jesus to put

him

him to death, & found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against them, saying, Wee heard him say, I wil destroy this temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the sonne of the blessed? And Jesus sayde, I am: and ye shall see the sonne of man sitting on the right hande of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and sayd, What neede we any further witnesses? Ye haue heard blasphemie, what thinke yee? And they all condemned him to bee worthy of death. And some began to spitte at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe she looked on him, and sayd, Wast not thou also with Jesus of Nazareth? And he denyed, saying, I knowe him not, neither wote I what thou sayest. And hee went out into the porch, and the Cocke crewe: And a Damosell (when shee sawe him) beganne againe to say vnto them that stood by, This is one of them. And he denyed it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying,

I

I know not this man of whom ye speake. And againe the cocke crew. And Peter remembred the word that Jesus had sayd vnto him, Before the cock crow twise, thou shalt deny mee three times: & he began to weepe.

Tuseday before Easter.

The Epistle.

THe Lorde God hath opened mine eare, Esai 50.
therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, & my cheekes to ỹ nippers. I turne not my face from shame & spitting, and the Lord God shal help me, therefore shal I not be confounded. I haue hardened my face like a flint stone: For I am sure ỹ I shal not come to confusion. He is at hand that iustifieth me: who will then go to law with me? let vs stand one against another. If there be any that will reason with mee, let him come here forth to me. Behold, ỹ Lord God standeth by me: what is he then that can condemne me? Lo, they shall be like as an old cloth, the moth shal eate thẽ vp. Therfore who so feareth ỹ Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenes, & no light shineth vpon him, let him put his trust in ỹ name of the Lord, & hold him vp by his God. But take heed, ye all kindle a fire of ỹ wrath of God, & stir vp the coales. Walke on in the glistering of your owne fire, & in the coles ỹ ye haue kindled. This cõmeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

AND anon in the dawning the hie Priests Mat. 15.
helde a counsaile with the Elders, and thẽ Scribes, & the whole congregation, and bound Jesus, and led him away, and deliuered him to Pilate. And Pilate asked

asked him, Art thou the King of the Jewes? And hee answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate maruailed. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which laye bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Jewes? For hee knew that the hie Priests had deliuered him of enuy. But the hie Priests moued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and sayd vnto them, What wil ye then that I do vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euil hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when hee had scourged him) for to be crucified. And the souldiers ledde him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Hayle king of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, & put his own clothes on him, and led him

out

out to crucifie him. And they compelled one that paſſed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his croſſe. And they brought him to a place named Golgotha, (which if a man interprete, is, the place of dead mens ſkulles.) And they gaue him to drinke wine mingled with myrrhe, but he receiued it not. And when they had crucified him they parted his garments, caſting lottes vpon them, what euery man ſhould take. And it was about the third houre, and they crucified him, and the title of his cauſe was written, The king of the Iewes. And they crucified with him two theeues, the one on his right hande, and ỹ other on his left: And the Scripture was fulfilled, which ſayeth, He was counted among the wicked. And they that went by, rayled on him, wagging their heades, and ſaying, A wretch, thou that deſtroieſt the Temple, and buildeſt it againe in three dayes, ſaue thy ſelfe, and come downe from the Croſſe. Likewiſe alſo mocked him the hie Prieſtes among themſelues, with the Scribes, and ſayde, He ſaued other men, himſelfe he cannot ſaue. Let Chriſt the king of Iſrael deſcend now from the Croſſe, that we may ſee, and beleeue. And they that were crucified with him, checked him alſo. And when the ſixt houre was come, darkeneſſe aroſe ouer all the earth, vntill the ninth houre. And at the ninth houre Jeſus cryed with a loude voyce, ſaying, Eloi, Eloi, lamaſabachthani, which is (if one interprete it) My God, my God, why haſt thou forſaken me? And ſome of them that ſtoode by, when they heard that, ſayde, Behold, he calleth for Elias. And one ran & filled a ſponge full of viniger, and put it on a reede, and gaue him to drinke, ſaying, Let him alone, let vs ſee whether Elias will come

and

and take him downe. But Jesus cryed with a loud voyce, and gaue vp the Ghost. And the vaile of the temple rent in two pieces, from the toppe to the bottome. And when the Centurion (which stood before him) saw we that he so cryed and gaue vp the ghost, hee sayde, Truely this man was the Sonne of GOD. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the litle, and of Joses, and Mary Salome, which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And nowe when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesu. And Pilate marueiled that hee was already dead, & called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the trueth of the Centurion, hee gaue his body to Joseph. And hee bought a linen cloth, and tooke him downe, & wrapped him in the linen cloth, and laid him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layd.

Wednesday before Easter.

The Epistle.

Heb.9.16 WHere as is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value, as long as

as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordeined without blood. For when Moses had declared al the commaundements to all the people according to the Lawe, hee tooke the blood of Calues and of Goates, with water and purple wooll, & hyssope, and sprinkled both the booke and all the people, saying, this is the blood of the Testament which God hath appointed vnto you. Moreouer he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must hee haue often suffered since the world began) but now in the ende of the world hath he appeared once, to put sinne to flight, by the offering vp of himself. And as it is appointed vnto al men that they shall once die, and then commeth the iudgement: euen so Christ was once offred to take away ỹ sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The

Wednesday before Easter.

The Gospel.

Luk.22.1. THE feast of sweete breade drewe nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas whose surname was Iscariot, which was of the number of the twelue, and hee went his way, and communed with the hie Priestes and Officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And hee consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete breade, when of necessitie the Passeouer must be offered. And hee sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They sayde vnto him, Where wilt thou that we prepare? And he sayde vnto them, Beholde, when ye enter into the Citie, there shal a man meete you, bearing a pitcher of water, him followe into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the gheste chamber, where I shal eate the Passeouer with my Disciples? And hee shall shewe you a great Parlour paued, there make readie. And they went, and found as he had sayde vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And he sayd vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any more, vntil it bee fulfilled in the kindome of God. And hee tooke the cuppe, and gaue thankes, and said, Take this, & diuide it among

you

you: for I say vnto you, I wil not drinke of the fruite of this Vine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thankes, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the newe Testament in my blood which is shed for you. Yet beholde, the hande of him that betrayeth me, is with mee on the table. And truly the sonne of man goeth as it is appointed: but woe vnto that man by whome he is betrayed. And they beganne to enquire among themselues, which of them it was that shoulde doe it. And there was a strife among them, which of them should seeme to be the greatest. And he sayd vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and hee that is chiefe, shall be as he that doth minister. For whether is greater, hee that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appoynt vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. And the Lord said, Simon, Simon beyold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And hee sayd vnto him, Lord, I am ready to goe with thee into prison, and to death. And he sayd, I tell thee, Peter, the Cocke shall not crowe this day, till thou haue

denied thrise that thou knowest me. And he sayd vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they sayde, No. Then sayd he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no swoorde, let him sel his coate and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wicked was he reputed: for those things which are written of me haue an end. And they said, Loorde, beholde, here are two swoordes. And hee sayde vnto them, It is enough. And hee came out, and went (as hee was wont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, he sayd vnto them, Pray, least ye fall into temptation. And he gate himselfe from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou wilt remoue this Cuppe from mee: neuertheless not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, & was come to his Disciples, hee found them sleeping for heauinesse, and he sayd vnto them, Why slepe ye? Rise and pray, least ye fal into temptation. While he yet spake, behold there came a companie, and he that was called Judas one of the twelue, went before them, and preased nigh vnto Jesus, to kisse him. But Jesus sayd vnto him, Judas betrayest thou the sonne of man with a kisse? when they which were about him saw what would folow, they sayd vnto him, Lord, shall we smite with the swoord? And one of them smote a seruant of the high Priests,

and

and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre forth. And when he touched his eare he healed him. Then Jesus sayde vnto the high priests and rulers of the temple, and the Elders which were come to him, Ye be come out as vnto a thiefe, with swords & staues. When I was dayly with you in the temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the mids of the Palace, and were set downe together, Peter also sate down among them. But when one of the wenches beheld him as he sate by the fire, (and looked vpon him) she said, This same fellowe was also with him. And he denied him, saying, Womã, I know him not. And after a litle while, an other saw him, and sayde, Thou art also of them. And Peter said, Man, I am not. And about the space of an hour after, an other affirmed, saying, Verily this fellowe was with him also, for hee is of Galilee. And Peter sayd, Man, I wote not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how hee had said vnto him, Before the Cocke crow, thou shalt denie me thrise: And Peter went out & wept bitterly. And the men that tooke Jesus mocked him, & smote him: And whē they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is hee that smote thee? And many other things despitefully sayd they against him. And assoone as it was day, the elders of the people, and the high priests and Scribes came together, and led him into their

Councill, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, yee will not beleeue me: and if I aske you, you will not answere, nor let me goe. Heareafter shall the Sonne of man sit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He said, Ye say that I am. And they sayd, what neede wee of any further witnesse? For we our selues haue heard of his owne mouth.

The Thursday before Easter.

The Epistle.

1. Cor. 11 17.

THis I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For first of al, when ye come together in ỹ congregation, I heare that there is dissension among you, and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be knowẽ. When ye come together therfore into one place, the Lordes Supper cannot be eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, and an other is drunken. Haue ye not houses to eate and drinke in? Despise ye the Congregation of God, and shame them that haue not? What shall I say vnto you? Shal I prayse you? In this I prayse you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lord Iesus, the same night in which he was betrayed tooke bread, and when he had giuen thankes, he brake it, and sayde, Take and eate, this is my body which is broken

broken for you: This doe yee in the remembrance of me. After the same manner also he tooke the cuppe when supper was done, saying, This cup is the new Testament in my blood: This do as oft as ye drinke it in remembrance of me. For as often as ye shall eate this bread, and drinke of this cuppe, ye shall shew the Lordes death till hee come. Wherefore whosoeuer shal eate of this bread, and drinke of this cuppe of the Lorde vnworthily, shall be guiltie of the bodie and blood of the Lorde. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lordes body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and ledde him vnto Pilate. Luk. 23. 1.
And they beganne to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate opposed him, saying, Art

thou the King of the Jewes? He answered him and sayde, Thou sayest it. Then sayd Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Jury, and beganne at Galilee, euen to this place. When Pilate heard mention of Galile, he asked whether the man were of Galilee. And as soone as he knew that he belonged vnto Herodes iurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, hee was exceeding glad: For hee was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some myracles done by him. Then he questioned with him many wordes: but hee answered him nothing. The high Priestes and Scribes stoode forth, and accused him straitly. And Herode with his men of warre despised him. And when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: For before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those thinges whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing woorthie of death is done vnto him: I will therefore chasten him and lette him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which

for

for a certaine insurrection made in the City, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Jesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee sayde vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loude voyces, requiring that hee might be crucified. And the voyces of them and of the high Priestes preuayled. And Pilate gaue sentence that it shoulde bee as they required: and hee let loose vnto them him, that (for insurrection and murder) was cast into prison, whome they had desired. And hee deliuered to them Jesus, to doe with him what they woulde. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layd they the crosse, that he might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe vnto them and sayde, Ye daughters of Jerusalem, weepe not for mee, but weepe for your selues, and for our children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shall bee done in the drie? And there were two euill doers ledde with him to bee slaine. And after that they were come to the place, (which is called Caluarie) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then sayde Jesus, Father, forgiue them, for they wote not what

they doe. And they parted his rayment, and cast lots: and the people stoode and beheelde. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe if he bee very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou bee the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrewe, This is the king of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou bee Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest thou not God, seeing, thou art in the same damnation? Wee are righteously punished, for we receiue according to our deedes: but this man hath done nothing amisse. And he sayde vnto Iesus, Lorde remember me when thou commest into thy kingdome. And Iesus sayde vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the sunne was darkned, and the vaile of the Temple did rent, euen through the middes. And when Iesus had cryed with a loude voyce, he sayde, Father, into thy hands I commend my spirit. And when he thus had sayd, he gaue vp the Ghost. When the Centurion saw what had happened, hee glorified GOD, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breastes and returned. And all his acquaintance, and the women that followed him from Galilee, stoode afarre off, beholding these things. And beholde, there was a man named Ioseph, a counsaylor,

and

and he was a good man, and a iuſt: the ſame had not conſented to the counſaile and deede of them, which was of Arimathea, a City of the Iewes, which ſame alſo waited for the kingdome of God: he went vnto Pilate, and begged the body of Ieſus, and tooke it downe, and wrapped it in a linnen cloth, and layd it in a ſepulchre that was hewen in ſtone, wherein neuer man before had bene layd. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was layd. And they returned, and prepared ſweete odours, and oyntments: but reſted on the Sabboth day, according to the commaundement.

On good Friday.

The Collectes.

ALmightie GOD, we beſeech thee graciouſly to beholde this thy familie, for the which our Lord Ieſus Chriſt was contented to bee betrayed, and giuen into the handes of wicked men, and to ſuffer death vpon the croſſe, who liueth and reigneth with thee and the holy Ghoſt, nowe and for euer. Amen.

ALmightie and euerlaſting God, by whoſe ſpirit the whole body of the Church is gouerned and ſanctified: receiue our ſupplications and prayers, which wee offer before thee for all eſtates of men in thy holy congregation, that euery member of the ſame in his vocation and miniſtery, may truely and godly ſerue thee through our Lord, Ieſus Chriſt.

Mercifull

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should bee conuerted and liue, haue mercie vpon al Iewes, Turks, Infidels, and heretikes, and take from them al ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lorde, to thy flocke, that they may bee saued among the remnant of the true Israelites, and be made one fold vnder one shepheard Iesus Christ our Lorde, who liueth and reigneth, &c.

The Epistle.

Heb. 10. 1 THe Law (which hath but a shadowe of good things to come, and not the very fashion of things themselues) can neuer with those Sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those Sacrifices haue ceased to haue bene offered, because that the offeres once purged, should haue had no more conscience of sinnes? Neuertheless, in those Sacrifices is there mention made of sinnes euery yere. For the blood of Oxen and Goates can not take away sinnes. Wherefore when he commeth into the world, he saith, Sacrifice and offring thou wouldest not haue, but a body hast thou ordeyned mee. Burnt offerings also for sinne hast thou not alowed. Then said I, Lo, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue when he sayeth, Sacrifice & offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou alowed them (which yet are offered by the lawe:) Then said he, Loe, I am here

here to doe thy will, O G O D: He taketh away the first, to establish the latter. By the which will, we are made holy, euen by the offering of the body of Iesu Christ once for all. And euery Priest is ready dayly ministring, and offring often times one maner of oblation, which can neuer take away sinnes. But this man, after he had offered one Sacrifice for sinnes, is set down for euer on the right hand of God, and from hencefoorth tarryeth till his foes be made his foote-stoole. For with one offring hath he made perfect for euer thē that are sanctified. The holy Ghost himselfe also beareth vs record, euen when hee tolde before, This is the Testament that I will make vnto them: After those dayes (sayeth the Lorde) I will put my Lawes in their heartes, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offring for sinnes. Seeing therfore brethren, that by the meanes of the blood of Iesu, we haue liberty to enter into the holy place, by the new and liuing way, which he hath prepared for vs through the vayle (that is to say) by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinkled in our heartes from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope, without wauering (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth nigh.

The

The Gospel.

Ioh. 18. 1. WHen Jesus had spoken these words, he went foorth with his Disciples ouer the brooke Cedron, where was a garden, into the which he thē entred with his disciples. Judas also which betrayed him, knewe the place, for Jesus oft times resorted thither with his Disciples. Judas then (after hee had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and firebrands, and weapons. And Jesus knowing all thinges that shoulde come on him, went foorth, and sayde vnto them, Whome seeke yee? They answered him, Jesus of Nazareth. Jesus sayde vnto them, I am he. Judas also which betrayed him, stood with them. As soone then as hee had sayde vnto them, I am he, they went backewarde, and fell to the ground. Then asked he them againe, Whome seeke yee? They sayde, Jesus of Nazareth. Jesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might bee fulfilled which hee spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sworde, drewe it, and smote the high Priestes seruant, and cut off his right eare. The seruauntes name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cuppe which my Father hath giuen mee? Then the company, and the captaine, and the ministers of the Jewes tooke Jesus and bound him, and ledde him away to Annas first, for he was Father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas, was hee that gaue counsaile to the Jewes, that it was

expe-

expedient that one man shoulde die for the people. And Simon Peter followed Jesus, and so did another Disciple: That Disciple was known to the hie Priest, And went in with Jesus to the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayd the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? He sayde I am not. The seruantes and ministers stoode there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee what I sayde vnto them: Behold they can tell what I sayd. When hee had thus spoken, one of the ministers which stoode by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, if I haue euil spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stoode and warmed himselfe. Then sayd they vnto him, Art not thou also one of his Disciples? He denied it and sayd, I am not. One of the seruantes of the high Priest (his Cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe, and immediatly the

Cocke

Cocke crewe: Then led they Jesus from Caiaphas, into the hall of iudgement : it was in the morning, and they themselues went not into the iudgement hall, lest they should bee defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayde, What accusation bring you against this man, They answered and sayd vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore sayd vnto him, It is not lawfull for vs to put any man to death: that the words of Jesus might be fulfilled which hee spake, signifying what death hee should die. Then Pilate entred, into the iudgement hall againe, and called Jesus, and sayd vnto him, Art thou the king of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine owne nation, and high Priests haue deliuered thee vnto me: What hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this worlde, then would my ministers surely fight, that I should not bee deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde vnto him, what thing is trueth? And when he had sayde this, he went out againe vnto the Jewes, and sayde vnto them, I finde in him no cause at al. Ye haue a custome that I should deliuer you one loose at Easter: will ye that I

loose vnto you the King of the Jewes? Then cryed they al againe, saying, Not him, but Barabbas: The same barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wounde a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and saide, Haile King of the Jewes: and they smote him on the face. Pilate went foorth againe and sayde vnto them, Beholde I bring him foorth to you, that ye may know that I find no fault in him. Then came Jesus foorth, wearing a crowne of thorne, and a robe of purple. And he sayth vnto them, Behold the man. When the high Priests therefore and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate sayth vnto them, Take yee him, and crucifie him, for I find no cause in him. The Jewes answered him, We haue a lawe, and by our lawe he ought to die, because hee made himselfe the sonne of God. When Pilate heard that saying, hee was the more afraide, and went againe into the iudgment Hall, and sayd vnto Jesus, Whence art thou? But Jesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not ẏ I haue power to crucifie thee, & haue power to loose thee? Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Jewes cryed, saying, if thou let him goe, thou art not Cesars friende: For whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Jesus foorth, and sate downe to giue sentence, in a place that is called

the

the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he saith vnto the Iewes, Beholde your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priestes answered, Wee haue no King but Cesar. Then deliuered he him to them to bee crucified. And they tooke Iesus and ledde him away. And he bare his Crosse, and went foorth into a place which is called the place of dead mens skulles, but in Hebrewe Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, king of the Iewes. This title reade many of the Iewes: for the place where Iesus was crucified, was neare to the Citie. And it was written in Hebrewe, Greeke, and Latine. Then sayd the high Priestes of the Iewes to Pilate, Write not King of the Iewes: but that hee sayde, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Iesus, tooke his garments, and made foure partes, to euery souldier a part and also his coate. The coate was without seame, wrought vpon throughout. They sayde, therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it, That the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lottes. And the Souldiers did such things in deede. There stoode by the Crosse of Iesus, his mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene. When Iesus therefore

fore sawe his mother, and the Disciple whome hee loued, standing, he saith vnto his mother, Woman, beholde thy sonne. Then said he to the Disciple, Behold thy mother. And from that houre the Disciple tooke her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he sayth, I thirst. So there stood a vessell by, full of vineger: Therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Jesus then receiued the vineger, hee sayde, It is finished, and bowed his head, and gaue vp the Ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodyes shoulde not remaine vpon the Crosse on the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legges might be broken, and that they might be taken down. Then came the souldiers, & brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that hee was dead already, they brake not his legges: but one of the souldiers with a speare thrust him into the side, and foorthy with there came out blood and water. And hee that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done, that the scripture should bee fulfilled, Yee shall not breake a bone of him. And againe another scripture saith, They shal looke vpon him, whome they haue pearced. After this, Joseph of Arimathea (which was a Disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe ỹ body of Jesus. And Pilate gaue him licence. He came therefore & tooke the body of Jesus. And there came also Nicodemus (which at the

beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layed. There layd they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the Sepulchre was nigh at hand.

Easter euen,

The Epistle.

1.Pet.3. 27. IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as perteining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, angels, powers, and might, subdued vnto him.

The Gospel.

Mat,27. 57. WHen the euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus Disciple. He went vnto Pilate, and begged the bodie of Jesus. Then Pilate commanded

maunded the body to bee deliuered. And when Ioseph had taken the bodie, hee wrapped it in a cleane linen cloth, and layde it in his newe tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the dooze of the sepulchze, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchze. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer sayde, while hee was yet aliue. After thzee dayes I will rise againe. Commaund therefoze, that the sepulchze be made sure, vntil the third day, lest his disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall bee woxse then the first. Pilate sayde vnto them, Yee haue a watch, goe your way, make it as sure as ye can. So they went, and made the Sepulchze sure with the watchmen, and sealed the stone.

Easter day.

¶ At morning prayer, in stead of the Psalme, O come let vs, &c. these Anthemes shall be sung or sayd.

CHzist rising againe from the dead, nowe dieth not. Death from henceforth hath no power vpon him. Foz in that he died, he died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Chzist Iesus our Lozd.

CHzist is risen againe, the first fruites of them that sleepe. Foz seeeing that by a man came death, by man also commeth the resurrection of the dead. Foz as by Adam all men doe die: so by Chzist all men shall be restozed to life.

Easter day.

The Collect.

ALmightie God which through thy onely begotten sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Col. 3. 1. IF yee be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoeuer Christ (which is our life) shal shew himselfe, then shal ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupisence, and couetousnesse, which is worshipping of Idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whome ye walked sometime, when ye liued in them.

The Gospel.

Joh. 10. 1. THE first day of the Sabbothes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and saw the stone taken away from ỹ graue. Then she ran, and come to Simon Peter, and to the other disciple whom Iesus loued, and sayeth vnto them, They haue taken away the Lorde out of the graue, and we cannot tell where they haue layed him. Peter therefore went foorth, and that other Disciple, and came vnto the Sepulchre. They ranne

ranne both together, and that other Disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: For as yet they knewe not the Scripture, that he should rise againe from death. Then the disciples went away to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten Sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: Wee humbly beseech thee, that as by thy special grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lorde, who liueth and reigneth, &c.

The Epistle.

PEter opened his mouth, and sayde, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ, which is Lorde ouer all things. Which preaching Act. 10. 34.

was published throughout all Iurie (and beganne in Galilee, after the baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. Which Iesus went about, doing good, and healing al that were oppressed of the deuil, for God was with him. And wee are witnesses of all things which he did in the lande of the Iewes, and at Hierusalem, whom they slew & hanged on tree. Him God raised vp the third day, and shewed him openly, not to al the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee rose from death. And he cõmanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead. To him giue al the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Lu.24.13 BEholde, two of his Disciples went that same day to a Towne called Emmaus, which was from Hierusalẽ about three score furlongs, and they talked together of all the things which had happened. And it chaunced, while they communed together and reasoned, Iesus himselfe drewe neere, and went with them: But their eyes were holden that they shoulde not knowe him. And hee sayde vnto them, What maner of communications are these that yee haue one to another as ye walke and are sad? And the one of them (whose name was Cleophas) answered, and saide vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? Hee sayde vnto them, What things? And they sayde vnto him, Of

Iesus

Iesus of Nazareth which was a Prophet, mighty in deede and worde before God and all the people, and how the high Priestes and our rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had bin he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our companie made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying that they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had sayde, but him they sawe not. And he saide vnto them, O fooles, and slowe of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glorie? And hee beganne at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drewe nigh vnto the Towne which they went vnto, and hee made as though hee woulde haue gone further, and they constrained him, saying, Abide with vs, for it draweth towardes night, and the day is farre passed. And hee went in to tary with them. And it came to passe, as hee sate at meate with them, hee tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and hee vanished out of their sight. And they sayd betweene themselues, Did not our heartes burne within vs, while hee talked with vs by the way, and opened vnto vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them

that were with them, saying, The Lorde is risen in deede, and hath appeared to Simon. And they tolde what things were done in the way, and howe they knewe him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

Act. 13. 26.

YEe men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this worde of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophetes, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God rayled him againe from death the third day, and hee was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their chil-

dren,

dzen, euen vnto vs, in that hee raised vp Jesus a-gaine, euen as it is written in the second Psalme, Thou art my sonne, this day haue I begotten thee. As concerning that hee rayled him vp from death, now no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore hee saith also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde vnto his fathers, & saw corruption. But he whom God rayled againe, sawe no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from al things, from which ye could not be iustified by the lawe of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish yee: For I doe a worke in your daies, which ye shal not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stoode in the middes of his Disciples, and sayde vnto them, Peace be vnto you: It is I, feare not. But they were abashed & afraid, and supposed that they had seene a spirite. And he sayd vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feete, that it is euen I my selfe: handle me, and see: For a spirit hath no flesh and bones, as ye see me haue. And when he had Luk. 14. 36.

had thus spoken, he shewed him his handes and his feete. And while they yet beleeued not for ioy, and wondered, hee sayde vnto them, Haue yee here any meate? And they offered him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eate before them. And hee sayde vnto them, These are the woordes which I spake vnto you, while I was yet with you: that all must be fulfilled which were written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes. Then opened hee their wits, that they might vnderstand the Scriptures, and sayd vnto them, Thus it is written, and thus it behooue Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should bee preached in his name among all nations, and must beginne at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, &c. (As at the Communion on Easter day.)

The Epistle.

1.Ioh.5.4 ALl that is borne of God, ouercommeth the worlde. And this is the victorie that ouercommeth the world, euen our faith. who is he that ouercommeth the world, but hee that beleeueth that Iesus is the sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the spirit that beareth witnesse, because the Spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare recorde in earth, the spirit,

rit, and water, and blood, and these three are one. If wee receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his sonne. He that beleeueth on the sonne of God, hath the witnesse in himselfe: Hee that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his sonne. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabbothes, when the doores were shut (where the Disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and said vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them againe, Peace be vnto you. As my father sent me, euen so send I you also. And when hee had sayd these wordes, hee breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. John 20. 19.

The second Sunday after Easter.

The Collect.

ALmighty GOD, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an example of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable benefite, and also dayly

endeuour

endeuour our ſelues to followe the bleſſed ſteps of his moſt holy life.

The Epiſtle.

1.Pet.2. 16. THis is thanke wooꝛthy, if a man foꝛ conſcience towarde God endure grieſe, and ſuffer wꝛong vndeſerued. Foꝛ what pꝛayſe is it, if when yee bee bufteted foꝛ your faultes, yee take it patiently? But and if when yee doe well, ye ſuffer wꝛong and take it patiently, then is there thanke with God: foꝛ hereunto verily were yee called. Foꝛ Chꝛiſt alſo ſuffered foꝛ vs, leauing vs an example, that ye ſhoulde followe his ſteppes, which did no ſinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: When he ſuffered, he thꝛeatned not, but committed the vengeance to him that iudgeth righteouſly. Which his owne ſelfe bare our ſinnes in his body on the tree, that wee being deliuered from ſinne, ſhoulde liue vnto righteouſneſſe, by whoſe ſtripes ye were healed. Foꝛ ye were as ſheepe going aſtray, but are now turned vnto the ſheepehearde and Biſhop of your ſoules.

The Goſpel.

Iohn 10. 11. CHꝛiſt ſayde to his Diſciples, I am the good ſheepheard. A good ſheepheard giueth his life foꝛ his ſheepe. An hꝛed ſeruant, and he which is not the ſheepheꝛd (neither the ſheepe are his owne) ſeeth the Woolfe comming, and leaueth the ſheepe, and fleeth, and the Woolfe catcheth and ſcattereth the ſheepe. The hꝛed ſeruant fleeth, becauſe he is an hꝛed ſeruant, and careth not foꝛ the ſheepe. I am the good ſheepeheard, and knowe my ſheepe, and am knowen

knowen of mine. As my Father knoweth me, euen so knowe I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one folde, and one sheepeheard.

The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes: graunt vnto all them that bee admitted into the fellowship of Christes religion, that they may eschewe those things that bee contrary to their profession, and followe all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarly beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submitte your selues therefore euery man for the Lordes sake, whether it bee vnto the king, as vnto the chiefe heade, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing yee may stoppe the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruants of God. Honour all men: 1.Pe.1.11

men: loue brotherly fellowship: Feare God: Honour the King.

The Gospel,

Ioh. 16. 16.



IEsus sayd to his disciples, After a while ye shall not see mee, and againe after a while ye shall see me, for I goe to the Father. Then sayd some of his disciples betweene themselues, What is this that he sayth vnto vs, After a while ye shall not see me, and againe, after a while ye shal see me, & that I goe to the Father? They sayde therefore, What is this that hee sayth, After a while? We cannot tell what he sayeth. Iesus perceiued that they would aske him, & sayd vnto them, Ye enquire of this betweene your selues, because I sayde, After a while ye shall not see mee, and againe, After a while ye shall see mee. Verily, verily I say vnto you, Ye shall weepe and lament, but contrariwise the world shall reioyce. Yee shall sorowe, but your sorowe shall be turned to ioy. A woman when she trauaileth hath sorowe, because her houre is come: But assoone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And yee nowe therefore haue sorow: But I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to bee of one will, graunt vnto thy people, that they may loue the thing which thou commandest, & desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The

The Epistle.

EVery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lightes, with whome is no variablenes, neither shadow of change. Iam.1.17 Of his owne will begate he vs with the worde of trueth, that wee should be the first fruites of his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is grafted in you, which is able to saue your soules.

The Gospel.

IEsus sayde vnto his Disciples, Nowe I goe my way to him that sent mee, and none of you asketh mee whither I goe: but because I haue sayde such thyngs vnto you, your hearts are full of sorowe. Ioh.16.5. Neuertheless, I tell you the trueth, it is expedient for you, that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my father, and yee shall see me no more. Of iudgement, because the Prince of this world is iudged alreadie. I haue yet many thyngs to say vnto you, but yee can not beare them away nowe. Howbeit, when he is come (which is the spirite of trueth) hee will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake and he will shew

shewe you things to come. He shall glorifie me: for hee shall receiue of mine, and shall shewe vnto you. All things that the Father hath are mine: therefore saydè I vnto you, that he shall take of mine, and shewe vnto you.

The fifth Sunday after Easter.

The Collect.

LOrd, from whome all good things do come, grant vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy mercifull guiding, may performe ỹ same, through our Lord Iesus Christ.

The Epistle.

Iam. 1. 22. BE that yee bee doers of the word, and not hearers onely, deceiuing your owne selues. For if any man beare the word, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect lawe of libertie, and continueth therein (if hee bee not a forgetfull hearer, but a doer of the worke) the same shall be happie in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father, is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The

The Gospel.

VErily, verily I say vnto you, whatsoeuer ye aske the father in my name, he will giue you. Hitherto haue ye asked nothing in my name. Aske, and ye shal receiue, that your ioy may bee full. These things haue I spokē vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shewe you plainely from my father. At that day shall ye aske in my name, and I say not vnto you, that I wil speak vnto my father for you: for the father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the world. Againe I leaue the world, and go to the father. His Disciples sayde vnto him, Loe, now thou talkest plainely and speakest no prouerbe. Now are wee sure that thou knowest all things, and needest not that any man shoulde aske thee any question, therefore beleeue wee that thou camest from God. Iesus answered them, Now ye do beleeue, behold, the houre draweth nie, and is already come, that ye shall bee scattered euery man to his owne, and shall leaue me alone: And yet I am not alone, for the father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall yee haue tribulation: But bee of good cheere, I haue ouercome the world. Iohn 16. 23.

The Ascension day.

The Collect.

GRaunt wee beseech thee Almightie God, that like as we do beleeue thy onely begotten Sonne our Lorde to haue ascended into the heauens: so

we may also in heart and minde thither ascend, and with him continually dwell.

The Epistle.

Acts 1.1. IN the former treatise (deare Theophilus) wee haue spoken of all that Jesus began to do and teach, vntil the day in which hee was taken vp, after that hee through the holy Ghost had giuen commandements vnto the Apostles, whome he had chosen, to whom also hee shewed himselfe aliue after his passion (and that by many tokens) appearing vnto them fortie dayes and speaking of the kingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, whereof (saith he) ye haue heard of me. For Iohn truly baptized with water, but ye shalbe baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel? And he said vnto them, It is not for you to know the times or the seasons, which ỹ father hath put in his own power. But ye shal receiue power after the holy Ghost is come vpon you: and ye shall bee witnesses vnto me, not only in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worlds end. And when hee had spoken these things, while they beheld, he was taken vp on hie, & a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as hee went, behold two men stood by them in white apparel, which also sayd, Ye men of Galilee, why stand ye gasing vp into heauen? This same Jesus which is taken vp

from

from you into heauen, shal so come, euen as ye haue seene him go into heauen.

The Gospel.

HEsus appeared vnto the eleuē, as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seene that he was risen againe frō the dead. And he sayde vnto them, Goe ye into all the world, and preach the Gospel to al creatures: He that beleeueth and is baptized, shal be saued: But he that beleeueth not, shall be damned. And these tokens shal followe them that beleeue. In my name they shall cast out deuils, they shall speake with newe tongues, they shall driue away Serpentes, and if they drinke any deadly thing it shall not hurt them: they shal lay their handes on the sicke, and they shallrecouer. So then when the Lorde had spoken vnto them, he was receiued into heauen, & is on the right hand of God. And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following. Mark. 16. 14.

Sunday after Aſcenſion day.

The Collect.

O GOD, the king of glorie, which hast exalted thine onely Sonne Iesus Christ, with great triumph vnto thy kingdome in heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

1. Pet. 4. 7. THe ende of all thyngs is at hand. Be ye therefore sober, and watch vnto prayer: But aboue all thyngs haue feruent loue among your selues: for loue shall couer the multitude of sinnes. Bee yee harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him doe it, as of the habilitie which God ministreth to him, that God in all thyngs may be glorified through Iesus Christ, to whome be prayse and dominion for euer and euer, Amen.

The Gospel.

Ioh. 15. 26. WHen the comforter is come, whome I will send vnto you from the Father (euen the spirit of trueth, which proceedeth of the father) he shall testifie of me, and ye shal beare witnesse also, because ye haue bene with mee from the beginning. These thyngs haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such thyngs wil they do vnto you, because they haue not knowen the Father, neither yet me. But these thyngs haue I tolde you, that when the time is come, yee may remember then that I told you.

Whitsun-

Whitsunday.

The Collect.

GOD which as vpon this day hast taught the heartes of thy faithfull people, by the sending to them the light of thy holy Spirite: Graunt vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Jesu Christ our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.

WHen the fiftie dayes were come to an end, they were all with one accorde together in one place, and suddenly there came a sounde from heauen, as it had bene the comming of a mightie wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Jewes deuout men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And howe heare wee euery man his owne tongue wherein wee were borne? Parthians and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jurie, and of Cappadocia, of Act. 2. 1.

Pontus and Asia, Phrygia, and Pamphilia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Creetes and Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Ioh. 14. 15. IEsus sayd vnto his disciples, If ye loue me, keepe my commandements, and I will pray the Father, and he shall giue you another comforter, that hee may abide with you for euer, euen the spirit of trueth, whome the world can not receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the worlde seeth me no more, but ye see me: for I liue, and ye shall liue. That day shall ye knowe, that I am in my Father, and you in me, & I in you. He that hath my commandementes and keepeth them, the same is he that loueth mee. And he that loueth me, shall bee loued of my father, and I will loue him, and will shewe mine owne selfe vnto him. Iudas saieth vnto him, (not Iudas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and sayde vnto him, If a man loue me, hee will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. Hee that loueth me not, keepeth not my sayings. And the word which ye heare is not mine, but the fathers which sent mee. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whome my father will send in my name,

he ſhall teach you all things, and bring all things to your remembrãce, whatſoeuer I haue ſaid vnto you: Peace I leaue with you, my peace I giue vnto you: not as ỹ world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I ſayd vnto you, I goe and come againe vnto you. If ye loued me you would verily reioyce, becauſe I ſaide, I go vnto the father: for the father is greater then I. And now haue I ſhewed you before it come, that when it is come to paſſe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth and hath nought in me, but that the world may know that I loue the father. And as the father gaue me commandement, euen ſo doe I.

Munday in Whitſun weeke.

The Collect.

GOD which as vpon this day haſt taught the hearts, &c. ¶ As vpon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſaid, Of a trueth I perceiue that there is no reſpect of perſons with God: but in all people, hee that feareth him, and worketh righteouſneſſe, is accepted with him. Yee knowe the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed throughout all Iurie, (and beganne in Gãlilee, after the baptiſme which Iohn preached) how God anoynted Ieſus of Nazareth w the holy Ghoſt, and with power. Which Ieſus went about doing good, and healing al that were oppreſſed of Act. 10. 34.

the deuill: for God was with him. And we are witnesses of al things: which he did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosē before of God for the same intent) which did eate and drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shal receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on al them which heard the preaching. And they of the circumcision, which beleued, were astonied, as manie as came with Peter, because that on the Gentiles also was shedde out the gift of the holy Ghost. For they heard them speake with tongues and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as wee? And he commaunded them to be baptized in the Name of the Lord. Then prayed they him to tarry a fewe dayes.

The Gospel.

Ioh. 3. 16. SO God loued the worlde, that hee gaue his onely begotten sonne, that whosoeuer beleeueth in him, shoulde not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the world, but that the world through him might bee saued. Hee that beleeueth one him, is not condemned. But hee that beleeueth not, is condemned alreadie, because

because he hath not beleeued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the worlde, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be reproued. But hee that doth the trueth, commeth to the light, that his deedes may bee knowen, how that they are wrought in God.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the worde of God, they sent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet hee was come on none of them, but they were baptized onely in the Name of Christ Jesu. Then laide they their handes on them, and they receiued the holy Ghost. Act. 8. 14

The Gospel.

VErily, verily I say vnto you, he that entreth not in by the doore into the sheepefolde, but climeth vp some other way, the same is a thiefe and a murderer. But hee that entereth in by the doore, is the sheepheard of the sheepe: to him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when Ioh. 10. 1

when he hath sent foorth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they knowe not the voyce of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheep. All (euen as many as came before me) are theeues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more aboundantly.

Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinitie, and in the power of the diuine maiestie, to worship the vnitie: We beseech thee, that through the stedfastnes of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1

AFter this I looked, and beholde, a doore was open in heauen, and the first voyce which I heard: was as it were of a trumpet, talking with mee, which sayde, Come vp hither, and I will shew

shewe thee things which must bee fulfilled hereafter. And immediately I was in the Spirit, and behold, a seate was set in heauen, and one sate on the seate. And hee that sate was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a raine bowe about the seate, in sight like vnto an Emeralde. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting clothed in white raiment, and had on their heades crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voyces. And there were seuen lampes of fire burning before the seate, which are the seuen Spirits of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the middes of the seate, and round about the seate, were foure beastes, full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beastes, had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lorde God almightie, which was, and is, and is to come. And when those beastes gaue glory, and honour, and thanks to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lorde (our God) to receiue glory, and honour, and power, for thou hast created al things, and for thy willes sake they are, and were created.

The

The Gospel,

John. 3. 1. THere was a man of the Pharisees, named Nichodemus, a ruler of ỹ Jewes. The same came to Jesus by night, and sayde vnto him, Rabbi, we knowe that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Jesus answered and said vnto him, Verily verily I say vnto thee, Except a man be borne from aboue, he cannot see the kingdome of God. Nichodemus sayde vnto him, How can a man be borne when he is olde? Can hee enter into his mothers wombe, and bee borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man bee borne of water and of the Spirit, hee cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is Spirite. Maruaile not thou that I sayde vnto thee, Yee must be borne from aboue. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nichodemus answered, and sayd vnto him, How can these things be? Jesus answered and sayde vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, wee speake that wee knowe, and testifie that wee haue seene, and yee receiue not our witnesse. If I haue tolde you earthly things, and yee beleeue not, howe shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must

the

the sonne of man be lift vp, that whosoeuer beleueth in him perish not, but haue euerlasting life.

The first Sunday after trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commaundementes wee may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs warde, because that God sent his onely begotten Sonne into the world, that wee might liue through him. Herein is loue, not that wee loued God, but that hee loued vs, and sent his sonne to be ỹ agreement for our sinnes. Dearely beloued, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwell in him, and he in vs, because hee hath giuen vs of his spirit. and wee haue seene, and doe testifie, that the Father sent the Sonne to bee the sauiour of the world. Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth 1. Ioh. 4. 7

leth in loue, dwelleth in God and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare: For feare hath painfulnesse. He that feareth, is not perfect in loue. We loue him, for hee loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother whom hee hath seene, loue God whom he hath not seene? and this commandement haue we of him, that hee which loueth God, should loue his brother also.

The Gospel.

Luk. 16. 19. THere was a certaine rich man, which was clothed in purple and fine white, & fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the rich mans boorde, and no man gaue vnto him: The dogs came also and licked his sores. And it fortuned that the begger dyed and was caried by the Angels into Abrahams bosome. The rich man also died and was buried. And being in hell in torments, he lift vs his eyes, and saw Abraham a farre off, and Lazarus in his bosome, and he cryed, and sayde, Father Abraham, haue mercie on mee, and sende Lazarus, that hee may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine: but nowe hee is comforted, and thou art punished. Beyonde all this, betweene vs and you there is a great

great space set, so that they which would goe from hence to you, cannot, neither may come from thence to vs. Then he sayde, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he sayde, Nay father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him, If they heare not Moses & the Prophets, neither wil they beleue though one arose from death againe.

The second Sunday after Trinitie.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.

MAruell not my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslear. And yee know that no manslear hath eternal life abiding in him. Hereby perceiue we loue, because hee gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in worde, neither in tongue: but in deede and in veritie. Hereby wee knowe that wee are of the veritie, and

1. Iohn. 3. 13.

and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer wee aske, we receiue of him, because we keepe his commandements, and do those things which are pleasant in his sight. And this is his commandement, that we beleeue on the name of his sonne Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his commandements, dwelleth in him, and hee in him: and hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

The Gospel.

Luk. 14. 16.

A Certaine man ordayned a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are nowe ready. And they all at once beganne to make excuse. The first sayd vnto him, I haue bought a farme, and I must needes go and see it, I pray thee haue me excused. And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therfore I can not come. And the seruant returned, and brought his master worde againe thereof. Then was the good man of the house displeased, and sayd vnto his seruant, Goe out quickely into the streetes and quarters of the Citie, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant sayde, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord sayd vnto the seruant, Goe out into

into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

The third Sunday after Trinitie.

The Collect.

LOrde, we beseech thee mercifully to heare vs, and vnto whome thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.



Submit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. Submitte your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and watch for your aduersarie the deuil, as a roaring Lyon walketh about seeking whome hee may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of al grace, which hath called vs vnto his eternall glorie by Christ Iesus, shall his owne selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strength and stablish you. To him bee glorie and dominion for euer and euer, Amen. 1. Pet. 5. 5.

The Gospel.

Luk. 15.1 THen resorted vnto him all the Publicanes & sinners for to heare him. And the Pharisees and scribes murmured, saying, Hee receiueth sinners, and eateth with them. But hee put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe (if he lose one of them) doth not leaue ninetie and nine in the wildernesse, and goeth after that which is lost, vntill he finde it? And when he hath found it, he layeth it on his shoulders with ioy: and assoone as hee commeth home, hee calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue found my sheep which was lost. I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing tenne groates (if shee lose one) doeth not light a candle, and sweep the house, and seeke diligently till shee find it? And when shee hath found it shee calleth her lockers and her neighbours together, saying, Reioyce with mee, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner ỹ repenteth.

The fourth Sunday after Trinitie.

The Collect.

GOd the protectour of all that trust in thee, without whome nothing is strong, nothing is holy: encrease and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Graunt this heauenly Father, for Iesus Christes sake our Lord.

The

The Epistle.



I Suppose that the afflictions of this lif, are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth loking whē the sonnes of god shal appeare, because the creature is subdued to vanitie against the will thereof, but for his wil which hath subdued the same in hope. For the same creature shal be deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and traueileth in paine, euen vnto this time: not onely it, but we also which haue the first fruites of the Spirite, mourne in our selues also, and waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The Gospel.

BE yee mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, & yee shal not be condemned. Forgiue, and ye shall be forgiuen. Giue & it shall be giuen vnto you. good measure & pressed down, & shaken together, and running ouer, shall men giue into your bosomes. For wt the same measure that yee mete withal, shal other men mete to you again. And he put forth a similitude vnto them, Can the blind lead ỹ blind? Do they not both fall into the ditch? The Disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eie, whē thou seest not the beame that is in thine owne eye? Luk. 3. 36

First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

The v. Sunday after Trinitie.

The Collect.

GRaunt Lorde we beseech thee that the course of this worlde may bee so peaceably ordered by thy gouernance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1.Pet.3.8 BE you al of one mind, and of one heart, loue as brethren, be pitifull, bee courteous, (meeke) not rendring euil for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should bee heires of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his tongue from euil, and his lippes that they speake no guile. Let him eschew euil, and do good, let him seeke peace and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that do euil. Moreouer, who is he that will harme you if yee followe that which is good? Yea, happie are yee if any trouble happen vnto you for righteousnesse sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The

The Gospel.



IT came to passe, that (when the people preassed vpon him to heare the word of God) he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nettes. And he entred into one of the shippes (which perteined to Simon) and prayed him that he would thrust out a litle from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he said vnto Simon, Launch out into the deepe, and let slippe your nets to make a draught. And Simon answered and sayd vnto him, Master we haue laboured all night, and haue taken nothing: Neuertheless, at thy commandement I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes (which were in the other shippe) that they should come and help them. And they came, and filled both shippes, that they sunke againe. When Simon Peter saw this, he fel down at Jesus knees, saying, Lorde, goe from mee, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: & so was also James and John the sonnes of Zebedee, which were parteners with Simon. And Jesus sayde vnto Simon, feare not, from henceforth thou shalt catch men. And they brought the ships to land, & forsooke all, and followed him. Luk. 5.1.

The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obteine thy promises which exceed al that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6.3.



KNowe ye not, that all wee which are baptized in Jesus Christ, are baptized to die with him? we are buried then with him by baptisme for to die, ỹ likewyse as Christ was raysed frō death by the glory of the father, euen wee also should walk in a new life. For if we be grafted in death like vnto him, euen so shall wee bee partakers of that holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly bee destroyed, that hencefoorth we should not be seruaunts vnto sinne. For he that is dead, is iustified from sinne. Wherfore, if we be dead with Christ, we beleeue that we shall also liue with him: Knowing that Christ being raysed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider yee also, that ye are dead as touching sinne, but are aliue vnto God, through Jesus Christ our Lord.

The

The Gospel.

IEsus sayd vnto his Disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, yee cannot enter into the kingdome of heauen. Ye haue heard that it was sayde vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shall be in danger of iudgement. But I say vnto you, that whosoeuer is angrie with his brother (vnaduisedly) shall be in danger of iudgemēt. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a counsell. But whosoeuer sayth, Thou foole, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, least at any time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, & then thou be cast into prisō. Verily I say vnto thee, thou shalt not come out thence, till thou hast paid the vttermost farthing. Mat. 5, 20.

The vij. Sunday after Trinitie.

The Collect.

LOrd of al power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy name, increase in vs true religiō, nourish vs with al goodnes, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

Rom. 9. 19. I Speake grossly, because of the infirmitie of your flesh. As ye haue giuen your members seruants to vncleannes, and to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruantes vnto righteousnesse, that ye may bee sanctified. For when yee were seruants of sinne, yee were voyd of righteousnesse. What fruite had ye then in those things whereof yee are now ashamed? For the ende of those things is death. But now are ye deliuered from sinne, & made the seruants of God, and haue your fruite to be sanctified, and the ende euerlasting life. For the rewarde of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mar. 8. 1. IN those dayes, when there was a very great company, and had nothing to eate, Iesus called his Disciples vnto him, and sayde vnto them, I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shal faint by the way: for diuers of them came from farre. And his Disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, How many loaues haue ye? They said, Seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, and when hee had giuen thanks, he brake and gaue to his Disciples to set before them: and they did set them before the people. And they had a fewe small fishes: and when hee had blessed,

blessed, he cõmanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidẽce is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Jesus Christ our Lord.

The Epistle.

BRethren, we are detters, not to the flesh, to liue after the flesh: For if ye liue after the flesh, ye shall die. But if ye, through the spirit, do mortifie the deedes of ỹ body ye shall liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirit of bondage to feare any more: but yee haue receiued the spirit of adoption, whereby ye cry Abba, father. The same spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so bee that wee suffer with him, that we may also be glorified together with him. Rom. 8. 12.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardely they are rauening wolues: ye shal know them by their fruites. Doe men gather grapes of thornes? or figges of thistles? Euen so euery good tree bringeth forth good fruites: Mat. 7. 15.

but

but a corrupt tree bringeth forth euil fruites. A good tree cannot bring foorth bad fruites, neyther can a bad tree bring foorth good fruites. Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire. Wherefore, by their fruites yee shall know them. Not euery one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, we beseech thee, the spirite to thinke and doe alwayes such things as be rightfull, that wee which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor. 10 1. BRethren, I would not that yee should bee ignorant, how that our fathers were all vnder the cloude, and all passed through the Sea, and were all baptized vnder Moses in the cloude, and in the Sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the Spirituall rocke that followed them, which rocke was Christ. But in many of them had GOD no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that wee should not lust after euill things as they lusted: and that yee shoulde not bee worshippers of Images, as were some of them, according as it is written: the people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled

with

with fornication, and fell in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembrance, whome the endes of the world are come vpon. Wherefore let him that thinketh hee standeth, take heede least he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to bee tempted aboue your strength, but shal in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

IEsus sayde vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that hee had wasted his goods. Luke 16. 1. And he called him, and saide vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest bee no longer Steward. The steward sayd within himselfe, What shall I doe? for my master taketh away from mee the stewardship. I cannot dig, & to begge I am ashamed. I wotte what to doe, that when I am put out of the stewardship they may receiue mee into their houses. So when hee had called all his masters detters together, he said vnto the first, How much owest thou vnto my master? And hee sayd, An hundred tunnes of oyle. And he said vnto him, Take thy bil, & sit downe quickly, & write fiftie. Then said he to another, How much owest thou? And hee sayd, An hundreth quarters of wheate. Hee sayd vnto him, Take thy bill,

and

and write fourscore. And the Lorde commended the vniust steward, because he had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say vnto you, make you friendes of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lorde, bee open to the prayers of thy humble seruantes: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12. 1. CONcerning spirituall things brethren, I would not haue you ignorant. Yee knowe that ye were gentiles, and went your waies vnto dumme Images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the Spirite of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirite. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gifte of the spirite is giuen to euery man to edifie withall. For to one is giuen through the spirite, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same spirite, to another is giuen faith by the same spirite, to another the gift of healing by the same spirite, to another power to doe miracles, to another to prophecie, to another iudge-

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ment to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirite, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

AND when hee was come neere to Hierusalem, he beheld the citie, and wept on it, saying, If thou haddest knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. Luk. 19. 41. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon an other, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the Temple.

The xi. Sunday after Trinitie.

The Collect.

GOD, which declarest thy almightie power most chiefly in shewing mercie and pitie: giue vnto vs aboundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The Epistle.

1.Cor. 15.1. BRethren, as pertaining to the Gospel which I preached vnto you, which ye haue also accepted & in the which ye continue, by the which ye are also saued: I do you to wit after what maner I preached vnto you, if ye keep it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, agreeing to the scriptures: and that he was buried, and that hee rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: after that, he was seene of more then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: For I am the least of the Apostles, which am not worthie to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more aboundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they so we preached, and so ye haue beleeued.

The Gospel.

Luk. 18. 9. CHrist tolde this parable vnto certaine which trusted in themselues that they were perfect, and dispised other. Two men went vp into the Temple to pray, the one a Pharise and the other a Publicane. The Pharisee stoode and prayed thus with himselfe: GOD I thanke thee that I am not as other

ther men are, extortioners, vniust, adulterers, or as this publicane. I fast twise in the weeke, I giue tyth of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to mee a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted.

The xii. Sunday after trinitie.

The Collect.

ALmightie and euerlasting God, which art alwaies more ready to heare, then we to pray, and art wont to giue more then either wee desire or deserue: Powre downe vpon vs the aboundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if wee be able vnto any thing, the same commeth of GOD, which hath made vs able to minister the newe Testament, not of the letter but of the spirit: For the letter killeth but the spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel coulde not beholde the face of Moses for the glorie of his countenance (which glorie is done away:) why shall 2. Cor. 3. 4.

shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation bee glorious, much more doeth the ministration of righteousnes exceede in glorie.

The Gospel.

Mar. 7. 31 IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, hee put his fingers in his eares, and did spitte, and touched his tongue, and looked vp to heauen, and sighed, and sayde vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tel no man. But the more he forbad them, so much the more a great deale they published, saying, He hath done all things well, hee hath made both the deafe to heare, and the dum to speake.

The xiii. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Grant we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The

The Epistle.

TO Abraham and his seed were the promises made. He saith not, In his seeds, as many: but, In thy seede, as of one, which is Christ. This I say, that the Law which began afterward beyond foure hundreth and thirty yeeres, doeth not disanul the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Lawe, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the law? The lawe was added because of transgression (til the seed came, to whom the promise was made) and it was ordeined by the Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the law then against the promise of God? God forbid. For if there had bene a law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth al things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue. Gal. 3. 16.

The Gospel.

HAppie are the eies which see the things that yee see. For I tell you, that many Prophets and kings haue desired to see those things which yee see, & haue not seene them, and to heare those things which ye heare, and haue not heard them. And beholde, a certaine lawyer stoode vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? Hee sayde vnto him, What is written in the Lawe? Howe readest thou? And hee answered, and sayd, Loue the Lord thy God with all thy heart, and Lu. 10. 23

with al thy ſoule, and with al thy ſtrength, and with all thy minde, and thy neighbour as thy ſelfe. And he ſayd vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue. But hee, willing to iuſtifie himſelfe, ſayde vnto Jeſus, And who is my neighbour? Jeſus anſwered and ſayd, A certaine man deſcended from Hieruſalem to Jericho, and fel among theeues, which robbed him of his rayment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine prieſt that ſame way, and when he ſaw him, he paſſed by. And likewiſe a Leuite (when hee went nigh to the place) came and looked on him, and paſſed by. But a certaine Samaritane, as hee iourneyed, came vnto him, and when hee ſaw him, hee had compaſſion on him, and went to, and bound vp his woundes, and powred in oyle and wine, and ſet him on his owne beaſt, & brought him to a common Inne, and made prouiſion for him. And on the morowe when hee departed, he tooke out two pence, and gaue them to the hoſte, & ſaid vnto him, Take cure of him, and whatſoeuer thou ſpendeſt more, when I come againe, I wil recompenſe thee. Which now of theſe three thinkeſt thou was neighbour vnto him that fell among the theeues? And he ſayd vnto him, Hee that ſhewed mercie on him. Then ſayd Jeſus to him, Goe, and do thou likewiſe.

The xiiii. Sunday after Trinitie.

The Collect.

ALmighty and euerlaſting God, giue vnto vs the encreaſe of faith, hope, and charitie: and that we may obtaine that which thou doeſt promiſe, make vs to loue that which thou doeſt command, through Jeſus Chriſt our Lord.

The

The Epistle.



I Say, walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that yee can not doe whatsoeuer yee would. But if ye be led of the spirit, then are ye not vnder the law. The deeds of the flesh are manifest, which are these: Adulterie, fornication, vncleannes, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not be inheritours of the kingdom of God. Contrarily, the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnes, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh, with the affections and lusts. Gal. 5. 16

The Gospel.

AND it chaunced as Jesus went to Hierusalem, that hee passed through Samaria, and Galilee. And as hee entred into a certaine towne, there met him ten men that were lepers, which stood a farre off, and put foorth their voyces, and sayde, Jesus master haue mercie on vs. When hee sawe them, hee sayde vnto them, Goe, shew your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when he sawe that he was cleansed, turned backe againe, and with a loude voyce prayed GOD, and fell downe on his face at his feet, and gaue him thanks. And the same Luk. 17. 11.

was a Samaritane. And Jesus answered and sayd, Are there not tenne cleansed? But where are those nine? There are not founde that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

The xv. Sunday after trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercie: and because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. YE see how large a letter I haue written vnto you with mine owne hande. As many as desire with outwarde appearance to please carnally, the same constraine you to bee circumcised, onely least they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I shoulde reioyce but in the crosse of our Lorde Jesus Christ, whereby the world is crucified vnto mee, and I vnto the worlde. For in Christ Jesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my bodie the markes of the Lord Jesu. Brethren, the grace of our Lorde Jesus Christ be with your spirit, Amen.

The

The Gospel.



NO man can serue two masters: Mat.6.24.
For either hee shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue God & Mammon. Therefore I say vnto you, Bee not carefull for your life, what ye shall eate or drinke, nor yet for your body, what rayment ye shal put on. Is not the life more worth then meat? and the body more of value then rayment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor carry into the barnes, and your heauenly father feedeth them. Are yee not much better then they? Which of you (by taking careful thought) can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the fielde how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore if God so clothe the grasse of the fielde, (which though it stand to day, is to morrow cast into the fornace) shall he not much more doe the same for you, O yee of litle faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shal we be clothed? (After al these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdom of God, & the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauel thereof.

The xvj. Sunday after Trinitie.

The Collect.

LOrde wee beseech thee, let thy continuall pitie cleanse and defende thy congregation: and because it can not continue in saftie without thy succour, preserue it euermore by thy helpe and goodnes, through Iesus Christ our Lord.

The Epistle.

Eph. 3. 13



DEsire that you faint not because of my tribulatiõs that I suffer for your sakes, which is your prayse. For this cause I bow my knees vnto the father of our Lord Iesus Christ, which is father of all that is called father in heauen and earth, that he would graunt you according to the riches of his glorie, that yee may be strengthened with might by his spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all saints, what is the bredth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that yee might bee fulfilled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding aboundantly aboue all that wee aske or thinke, according to the power that worketh in vs, bee praise in the congregation, by Christ Iesus, throwout all generations from time to time, Amen.

The Gospel.

Luk. 7, 11.



AND it fortuned that Iesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a dead man carryed out, which was the onely sonne of his mother,

mother, and shee was a widowe, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and sayde vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him stoode still. And hee sayde, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went foorth throughout all Jury, and throughout all the regions which lie round about.

The xvii. Sunday after Trinitie.

The Collect.

LOrde wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I (Which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation, wherewith yee are called, with all lowlines and meekenes, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there bee but one Lorde, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Eph. 4. 1.

The Gospel.

Luk.14,1. IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, & they watched him. And beholde, there was a certaine man before him, which had the dropsie. And Jesus answered, and spake vnto the lawyers & Pharisees, saying, Is it lawfull to heale on the Sabboth day? and they held their peace. And he tooke him, and healed him, and let him go, and answered them, saying, Which of you shall haue an Asse, or an Oxe fallen into a pit, and wil not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. Hee put forth also a similitude to the ghestes, when hee marked how they preased to be in the hiest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, least a more honourable man then thou be bidden of him, and he (that bade him and thee) come and say to thee, Giue this man roome: and thou beginne with shame to take the lowest roome. But rather when thou art bidden, go and sit in the lowest roome, that when he that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate w thee. For whosoeuer exalteth himselfe, shall bee brought low, and he that humbleth himselfe, shall be exalted.

The xviii. Sunday after trinitie.

The Collect.

LOrde, we beseech thee, graunt thy people grace to auoid the infections of the deuill, and with pure heart and minde to follow thee the onely GOD, through Jesus Christ our Lord.

The

The xviij. Sunday after trinitie.

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance, and in al knowledge, by the which things the testimonie of Iesus Christ, was confirmed in you, so that ye are behinde in no gifte, waiting for the appearing of our Lord Iesus Christ, which shal also strengthē you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1. 4.

The Gospel.

WHen the Pharisees had heard that Iesus did put the Sadducees to silence, they came together, and one of them (which was a Doctor of the Law) asked him a question, tempting him. and saying, Master, which is the greatest commandement in the Law? Iesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all the Lawe and the Prophets. While the Pharisees were gathered together, Iesus asked them, saying, What thinke yee of Christ? whose sonne is he? They sayde vnto him, The sonne of Dauid. Hee sayde vnto them, How then doth Dauid in spirit cal him Lord, saying, The Lorde sayde vnto my Lorde, Sit thou on my right hande, till I make thine enemies thy Matt. 22. 34.

foote-

footestole: If Dauid then call him Lorde, how is hee then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

The xix. Sunday after Trinitie.

The Collect.

O God, for as much as without thee, we are not able to please thee: graunt that the working of mercy, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

Eph. 4. 17. THis I say, & testifie through the Lorde, that yee henceforth walke not as other Gentiles walke, in vanity of their minde, while they are blinded in their vnderstanding, being far from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: If so be that ye haue heard him, and haue bene taught in him, as the truth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceiuable lusts: to be renewed also in the spirit of your minde, and to put on that newe man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as we are members one of another. Be angry, and sinne not. Let not the Sunne

goe

goe downe vpon your wrath, neither giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withal, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy spirit of God, by whome ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnes. Be ye courteous one to another, merciful, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

IEsus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to him a man sicke of the palsie, lying in a bedde. And when Jesus sawe the faith of them, he sayd to the sicke of the palsie, sonne, be of good cheare. thy sinnes be forgiuen thee. And beholde, certaine of the Scribes sayde within themselues, This man blasphemeth. And when Jesus saw their thoughts, he sayde, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes bee forgiuen thee: or to say, Arise, and walke? But that ye may knowe that the sonne of man hath power to forgiue sinnes in earth: Then saieth he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that sawe it marueiled, and glorified God, which had giuen such power vnto men. Mat. 9. 1.

The

The xx. Sunday after trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnes keepe vs from al things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Eph. 5. 15

TAke heede therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherin is excesse: but be filled with the spirite, speaking vnto your selues in Psalmes and Hymnes and spirituall songs, singing and making melodie vnto the Lord in your hearts, giuing thankes alwaies for all things vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1

IEsus said vnto his disciples, The kingdom of heauen is like vnto a man that was a King, which made a marriage for his sonne, & sent forth his seruants to call them that were bidden to the wedding: and they would not come. Againe, he sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine Oxen and my Fatlings are killed, and all things are readie: come vnto the marriage. But they made light

light of it, and went their wayes, one to his farme place, another to his Marchandize, and the remnant tooke his seruants and intreated them shamefully, and slewe them. But when the King heard thereof, hee was wroth, and sent foorth his men of war, and destroyed those murtherers, and brent vp their citie. Then sayde he to his seruants, The marriage in deede is prepared, but they which were bidden, were not woorthy. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they coulde find, both good and bad: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when he spied there a man which had not on a wedding garment, he sayd vnto him, Friend, howe camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then sayde the King to the ministers, Take and binde him hand and foote, and cast him into vtter darkenesse, there shall bee weeping and gnashing of teeth. For many be called, but fewe are chosen.

The xxi. Sunday after Trinitie.

The Collect.

GRaunt wee beseech thee mercifull Lorde, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The

The Epistle.

Eph.6.10. MY brethren, bee strong through the Lord, and through the power of his might. Put on al the armour of God, that ye may stande against all the assaults of the Deuill. For wee wrestle not against blood & flesh, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may may be able to resist in the euil day, and stand perfect in al things. Stand therefore, and your loynes girde with the trueth, hauing on the breastplate of righteousnes, and hauing shooes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith ye may quench all the fierie dartes of the wicked, and take the helmet of saluation, and the sworde of the spirite, which is the word of God. And pray alwayes with al maner prayer and supplication in the spirit, and watch thereunto with all instance and supplication, for all Saints, & for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same hearde that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the poynt of death. Then sayde Iesus vnto him,

Except

Except ye see signes and wonders, ye wil not beleue. The Ruler said vnto him, Syr, come downe, or euer ẏ my sonne die. Jesus saith vnto him, Go thy way, thy sonne liueth. The man beleeued the word ẏ Jesus had spoken vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then inquired he of them the houre when he began to amend. And they sayd vnto him, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the which Jesus sayde vnto him, Thy sonne liueth. And he beleued, and all this housholde. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

The xxii. Sunday after Trinitie.

The Collect.

LOrde, we beseech thee, to keepe thy household the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good works, to the glory of thy name, through Jesus Christ our Lord.

The Epistle.

I Thanke my GOD with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse because ye are come into the fellowship of the Gospell, from the first day vntill nowe: and am surely certified of this, that he which hath begunne a good worke in you, shall perfourme it, vntill the daye of Jesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are al companions Phil. 1. 3.

of

of grace with mee, euen in my bondes, and in the defending and establishing of the Gospell. For God is my recorde, how greatly I long after you all, from the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruite of righteousnesse, which commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospel.

Mat. 18. 21. PEter sayde vnto Jesus, Lorde, how oft shall I forgiue my brother, if he sinne against mee? till seuen times? Jesus saith vnto him, I say not vnto thee, vntill seuen times: but seuenty times seuen times. Therefore is the Kingdome of heauen likened vnto a certaine man that was a king, which would take accounts of his seruants. And when he had begunne to recken, one was brought vnto him, which ought him ten thousand talents: But for as much as hee was not able to pay, his Lorde commanded him to bee solde, and his wife and children, and all that he had, and payment to bee made. The seruaunt fell downe, and besought him, saying, Syr, haue patience with mee, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and founde one of his fellowes which ought him an hundreth pence: and hee layde handes on him, and tooke him by the throate, saying, Pay that thou owest. And his fellowe fell

downe

downe, and beſought him, ſaying, Haue patience with me, and I will pay thee all. And he would not, but went and caſt him into priſon, till hee ſhould pay the debt. So when his fellowes ſawe what was done they were verie ſorie, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and ſayde vnto him, O thou vngracious ſeruant, I forgaue thee all that debt when thou deſiredſt me: ſhouldeſt not thou alſo haue had compaſſion on thy fellow, euen as I had pitie on thee? And his Lorde was wroth, and deliuered him to the Jaylers, till he ſhould pay all that was due vnto him. So likewiſe ſhall my heauenly father doe alſo vnto you, if yee from your hearts forgiue not (euery one his brother) their treſpaſſes.

The xxiii. Sunday after Trinitie.

The Collect.

GOd our refuge & ſtrength, which art the authour of all godlineſſe, be readie to heare the deuout prairers of the Church: & graunt that thoſe things which wee aſke faithfully, wee may obtaine effectually, through Jeſus Chriſt our Lord.

The Epiſtle.

BRethren, bee followers together of mee, and looke on them which walke euen ſo as yee haue vs for an example. For many walke (of whome I haue tolde you often, and nowe tell you weeping) that they are the enemies of the Croſſe of Chriſt, whoſe end is damnation, whoſe belly is their God, & glorie to their ſhame, which are worldly minded. But our conuerſation is in heauen, from whence we looke Phil. 3. 17

for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that hee may make it like vnto his glorious body, according to the working, whereby he is able also to subdue al things vnto him selfe.

The Gospel.

Mat, 22. 15. THen the Pharisees went out, and tooke counsel howe they might tangle him in his wordes. And they sent out vnto him their disciples with Herodes seruants, saying, Master, wee know that thou art true and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outwarde appearance of men. Tell vs therefore, howe thinkest thou? Is it lawful that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, sayde, Why tempt ye me ye hypocrites? Shewe me the tribute money. And they tooke him a penie. And he said vnto them, whose is this image & superscription? They said vnto him, Cesars. Then sayd he vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The xxiiii, Sunday after Trinitie.

The Collect.

LOrd we beseech thee assoyle thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those sinnes, which by our frailtie wee haue committed: graunt this, &c.

The

The Epistle.

WE giue thanks to God the father of our Lord Jesus Christ, alwaies for you in our prayers. For wee haue heard of your faith in Christ Jesu, and of the loue which ye beare to al saints, for the hopes sake which is laide vp in store for you in heauen. Col.1.3. Of which hope ye heard before by the true woorde of the Gospel, which is come vnto you, euen as it is into all the world, & is fruitfull, as it is also among you, from the day in the which yee heard of it, & had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellowe seruant which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euen since the day wee heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that yee might walke worthie of the Lorde, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the father, which hath made vs meet to be partakers of the inheritance of the saints in light.

The Gospel.

WHile Jesus spake vnto the people, beholde, there came a certeine ruler and worshipped him, saying, My daughter is euen nowe deceased, but come and lay thine hande vpon her, and shee shall liue. And Jesus arose, and followed him, and so did Mat.9.18.

his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hem of his vesture. For shee sayde within her selfe, If I may touch but euen his vesture onely I shall bee safe. But Jelus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, & sawe the minstrels and people making a noyse, he sayd vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and took her by the hand, and sayde, Damosel, arise. And the Damosell arose. And this noise was abroad in all that land.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, wee beseech thee, O Lorde, the willes of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lorde, Amen.

The Epistle.

Iere. 23. 5. BEholde, the time commeth, saieth the Lorde, that I will raise vp the righteous branch of Dauid, which king shal beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda bee saued, and Israel shall dwell without feare. And this is the name, that they shall cal him, euen the Lord our righteousnesse. And therefore beholde, the time commeth,

saith

saith the Lord, that it shall be no more said, The Lorde liueth, which brought the children of Israel out of the land of Egypt: but, ỏ Lord liueth, which brought forth and led the seede of the house of Israel out of the Northland, and from all countries where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

When Iesus lift vp his eyes, and sawe a great companie come vnto him, hee saith vnto Philippe, Whence shall wee buy bread, that these may eate? This he said to proue him, for he himselfe knewe what hee would doe. Philippe answered him, Two hundreth peniworth of breade are not sufficient for them that euery man may take a litle. One of his disciples (Andrewe Simon Peters brother) sayde vnto him, there is a ladde here, which hath fiue barly loaues and two fishes, but what are they among so many? And Iesus sayd, Make the people sitte downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, hee gaue to his Disciples, and his Disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayeth vnto his disciples, Gather vp the broken meat which remaineth that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barly loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same prophet that shoulde come into the world. Iohn 6.5.

If there bee any moe Sundayes before Aduent Sunday, to ſupply the ſame, ſhall bee taken the ſeruice of ſome of thoſe Sundayes that were omitted betweene the Epiphanie and Septuageſima.

Saint Andrewes day.

The Collect.

ALmighty God, which diddeſt giue ſuch grace vnto thy holy Apoſtle S. Andrew, that he readily obeyed the calling of thy ſonne Jeſus Chriſt, and followed him without delay: Graunt vnto vs all, that wee being called by thy holy worde, may forthwith giue ouer our ſelues obediently to follow thy holy commandements, through the ſame Jeſus Chriſt our Lord.

The Epiſtle.

Ro.10.9. IF thou knowledge with thy mouth, that Jeſus is the Lord, and beleeue in thy heart that God raiſed him vp frō death, thou ſhalt be ſafe. For to beleue with the heart, iuſtifieth, & to knowledge with the mouth, maketh a man ſafe. For the Scripture ſaith, Whoſoeuer beleeueth on him, ſhal not be confounded. There is no difference betweene the Jew and the Gentile: for one is Lorde of all, which is rich vnto all that call vpon him. For whoſoeuer doeth call on the name of the Lorde, ſhall be ſafe. Howe then ſhall they call on him, on whome they haue not beleeued? Howe ſhall they beleeue on him, of whome they haue not heard? Howe ſhall they heare without a Preacher? And howe ſhall they preach without they bee ſent? as it is written, How beautifull are the feete of them which bring tydings of peace, and bring tydings of good things? But they haue not all obeyed to the Goſpell. For Eſay ſaieth,

Lord,

Lord, who hath beleeued our sayings? So then faith commeth by hearing, & hearing commeth by ỹ worde of God. But I aske, haue they not heard? No doubt their sound went out into all lands, and their wordes into the endes of the worlde. But I demand whether Israel did know or not? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I wil anger you. Esay after that is bolde, and saith, I am found of them that sought me not, I am manifest to them that asked not after mee. But against Israel hee saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

AS Iesus walked by the sea of Galilee, he sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and hee saide vnto them, Followe me, and I will make you to become fishers of men. And they straightway left their nets, and folowed him. And when hee was gone foorth from thence, he sawe other two brethren, James the sonne of Zebedee and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the shippe and their father, and followed him. Mat. 4. 18.

Saint Thomas the Apostle.

The Collect.

ALmightie and euerliuing GOD, which for the more confirmation of the faith, diddest sufer thy holy Apostle Thomas to bee doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleeue in thy Sonne Iesus

Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee, &c.

The Epistle.

Eph.2.19 NOwe are yee not strangers, nor forreyners, but citizens with the Saints, and of the houshold of God, & are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: in whome what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Iohn 20. 24. THomas one of the twelue, which is called Didymus, was not with them whē Iesus came. The other disciples therefore said vnto him, Wee haue seene the Lorde. But hee sayd vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not beleeue. And after eight daies, againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stood in the midst, & saide, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithles, but beleeuing. Thomas answered, and sayde vnto him, My Lorde, & my God. Iesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued.

And

And many other signes truely did Jesus in the presence of his Disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the sonne of God, and that (in beleeuing) ye might haue life through his name.

The Conuersion of S. Paul.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle Saint Paul, grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine, that hee taught, through Jesus Christ our Lord.

The Epistle.

AND Saul yet breathing out threatnings and slaughter against the Disciples of the Lorde, went vnto the high Priest, and desired of him letters to cary to Damasco to the Synagogues: that if he founde any of this way (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned that as hee was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou mee? And he sayde, what art thou Lorde? And the Lorde sayde, I am Jesus whom thou persecutest. It is heard for thee to kicke against the pricke. And he both trembling & astonied, sayd, Lord, What wilt thou haue mee to doe? And the Lord sayd vnto him, Arise, and goe into the citie, and it shall bee tolde theee what thou must doe. The men which iourneyed with him, stood amazed, hearing a Acts 9.1.

voyce,

a voice, but seeing no man. And Saul arose from the earth, and when hee opened his eies, hee sawe no man: but they ledde him by the hande, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: And to him saide the Lorde in a vision, Ananias. And he saide, Beholde, I am here Lorde. And the Lord said vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Judas, after one called Saul of Tharsus. For beholde, hee prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that hee might receiue his sight Then Ananias answered, Lorde, I haue heard by many of this man, howe much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priestes, to bind all that call on thy Name. The Lorde sayde vnto him, Goe thy way, for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his handes on him, and sayde, Brother Saul, the Lorde that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and bee filled with the holy Ghost. And immediatly there fell from his eyes as it had bene skales, and hee receiued sight, and arose, and was baptized and receiued meat, and was comforted. Then was Saul a certaine dayes with the Disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But

al that heard him, were amased, and said, Is not this he that spoiled thē which called on this name in Hierusalem, & came thither for that intent, that he might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and sayde vnto Iesus, Beholde, we haue forsaken all, and followed thee, what shall wee haue therefore? Iesus saide vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seate of his Maiestie, ye that haue followed mee in the regeneration, shall sitte also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receiue an hundreth fold, and shal inherite euerlasting life. But many that are first shall be last, and the last shall be first. Mat. 19. 27.

The purification of S. Marie the virgin.

The Collect.

ALmightie and euerlasting God, wee humbly beseech thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance of our flesh: so graunt that wee may bee presented vnto thee with pure and cleare mindes, by Iesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The

Saint Matthias day.

The Gospel.

Luk.2.22. WHen the time of their purification (after the lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lorde: Euery man childe that first openeth the matrix, shall bee called holy to the Lord) and to offer (as it is sayd in the lawe of the Lord) a paire of turtle doues, or two yong pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

The Collect.

ALmighty God, which in the place of the traitour Judas, didest chuse thy faithfull seruaunt Matthias to bee of the number of the twelue Apostles: Grant that thy Church, being alway preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Iesus Christ our Lorde.

The Epistle.

Act.1.15. IN those dayes Peter stood vp in the mids of the Disciples, and sayd, (the number of names that were together, were about an hundreth and twentie,) Ye men and brethren, this scripture must needes haue bene fulfilled which the holy Ghost, through the mouth of Dauid, spake before of Iudas, which was guide

guide to them that tooke Jesus. For hee was numbred with vs, & had obtained fellowship in this ministration. And the same hath nowe possessed a plat of ground with the reward of iniquitie, and when hee was hanged, burst asunder in the middes, and al his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, in so much that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloody fielde. For it is written in the booke of Psalmes, His habitation be void, & no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto that same day that hee was taken vp from vs) must one bee ordained to bee witnesse with vs of his resurrection. And they appoynted two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they sayde, Thou Lord which knowest the hearts of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered, and sayde, I thanke thee O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it thy good pleasure. Mat. 11. 15.

All

All things are giuen vnto mee of my Father: and no man knoweth the Sonne vnt the Father, neither knoweth any man the Father saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burthen is light.

Annunciation of the virgin Marie.

The Collect.

WEe beseech thee, Lorde, powre thy grace into our heartes, that as wee haue knowen Christ thy sonnes incarnation by the message of an Angell: so by his Crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esay.7.10

GOd spake once againe to Ahaz, saying, Require a token of the Lorde thy God, whether it bee towarde the deapth beneath, or towarde the height aboue. Then sayde Ahaz, I will require none. neither will I tempt the Lord. And he sayd, Hearken to, ye of the house of Dauid: Is it not ynough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lorde shall giue you a token: Beholde a Virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall hee eate, that he may knowe to refuse the euil, and to chuse the good.

The

The Gospel.

AND in the sixt moneth, the Angell Gabriel was sent from God, vnto a citie of Galilee named Nazareth to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and saide, Haile full of grace, the Lord is with thee, blessed art thou among women. When shee saw him, shee was abashed at his saying, and cast in her minde what maner of salutation that should be. And the Angel sayde vnto her, Feare not Marie, for thou hast found grace with God: beholde thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shall be great, and shall bee called the sonne of the Highest. And the Lord God shal giue vnto him the seate of his father Dauid, and hee shall reigne ouer the house of Jacob for euer, and of his kindome there shall be no ende, Then saide Marie to the Angel, howe shall this bee, seeing I knowe not a man? And the Angel answered, and saide vnto her, The holy Ghost shall come vpon thee, and the power, of the highest shall ouershadowe thee. Therefore also that holy thing which shalbe borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall be impossible. And Marie sayd, beholde the handmaide of the Lorde, be it vnto mee according to thy word. And the Angel departed from her. Luk. 1. 26.

The

Saint Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that wee bee not like children, caried away with euery blast of vaine doctrine: but firmely to bee established in the trueth of thy holy Gospel, through Jesus Christ our Lorde.

The Epistle.

Ephe.4.7. VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When hee went vp on high, he led captiuitie captiue, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of ẏ earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things, And the very same made some Apostles, some Prophets, some Euangelists, some Shepheardes, and Teachers, to the edifying of the Saintes, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth shoulde bee no more children, wauering and caried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs followe the trueth in loue, and in all things growe in him which is the Head, euen Christ: in whome if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to an other (according to the operation, as euery part

hath

hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruite in me, he wil take away: and euery branch that beareth fruite, will he purge, that it may bring forth more fruite. Now are ye cleane through the wordes which I haue spoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruite of it selfe, except it bide in the Vine: no more can ye, except ye abide in me. I am the Vine and ye are the branches. Hee that abideth in mee, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man bide not in mee, he is cast foorth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in me, and my words abide in you, aske what ye will, and it shal be done for you. Herein is my Father glorified, that yee beare much fruite, and become my disciples. As the father hath loued mee, euen so also haue I loued you: Continue you in my loue. If yee keepe my commandements, ye shal abide in my loue, euen as I haue kept my Fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be ful. Ioh. 15, 1.

Saint Philip and Iames day.

The Collect.

ALmightie God, whome truely to knowe is euerlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to bee the way, the trueth, and the life, as thou hast taught Saint Philip, and o-

ther the Apostles, through Iesus Christ our Lord.

The Epistle.

Iam. 1. 1. IAmes the seruaunt of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fal into diuers temptations: knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith and wauer not. For he that doubteth, is like a waue of the sea, which is tost of the windes, and caried with violence: Neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in al his waies. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: for euen as the floure of the grasse shall he passe away. For as the sunne riseth with heat, and the grasse withereth, and his floure falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The

The Gospel.

AND Iesus sayd vnto his disciples, Let not your hearts be troubled. Ye beleue in God, beleeue also in mee. In my fathers house are many mansions, If it were not so I woulde haue tolde you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, yee knowe, and the way ye knowe. Thomas saith vnto him, Lorde, we know not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the way, & the trueth, and the life. No man commeth to the Father but by mee. If yee had knowen me, ye had knowen my father also: And now ye know him, and haue seene him. Philip sayeth vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus sayeth vnto him, Haue I bin so long time with you, & yet hast thou not knowen me? Philip, he that hath seene me, hath seene my father: and how sayest thou then, shewe vs the Father? Beleeuest not thou that I am in the Father and the Father in me? The words that I speake vnto you, I speake not of my selfe: But the Father that dwelleth in mee, is hee that doeth the workes. Beleeue mee that I am in the Father, and the Father in mee: or else beleeue mee for the works sake. Verily, verily I say vnto you, He that beleeueth on mee, the workes that I doe, the same shall hee doe also: and greater workes then these shall hee doe, because I go vnto my Father. And whatsoeuer ye aske in my name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my name, I will doe it. Ioh. 14. 1.

Saint Barnabe Apoſtle.

The Collect.

LOrde almightie, which haſt endued thy holy Apoſtle Barnabas with ſingular giftes of the holy ghoſt: let vs not be deſtitute of thy manifold gifts, nor yet of grace, to vſe them alway to thy honour and glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Acts 11. 22.

TIdings of theſe things came vnto the eares of the Congregation which was in Hieruſalem. And they ſent foorth Barnabas, that hee ſhoulde goe vnto Antioch. Which when he came, & had ſeene the grace of God, was glad, and exhorted them all, that with purpoſe of heart they woulde continually cleaue vnto the Lord. For he was a good man, and ful of the holy Ghoſt, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharſus to ſeeke Saul: and when he had found him, hee brought him vnto Antioch. And it chanced, that a whole yeere they had their conuerſation with the congregation there, and taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſten. In thoſe dayes came Prophetes from the citie of Hieruſalem vnto Antioch. And there ſtoode vp one of them named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout all the worlde: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, euery man according to his abilitie purpoſed to ſend ſuccour vnto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the elders by the hands of Barnabas and Saul.

The

Saint Iohn Baptist.

The Epistle.

THis is my commaundement, that yee loue together as I haue loued you, Greater loue hath no man then this, that a man bestowe his life for his friendes. Ye are my friendes, if yee doe whatsoeuer I command you. Hencefoorth call I not you seruants: for the seruant knoweth not what his Lord doth: but you haue I called friends, for al things that I haue heard of my father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to goe and bring foorth fruite, and that your fruite shoulde remaine, that whatsoeuer ye aske of the father in my name, he may giue it you. Io.15.12

Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour by preaching of penance: make vs so to followe his doctrine and holy life, that we may truely repent, according to his preaching, & after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

BE of good cheare, my people, O yee Prophets, comfort my people, sayeth your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an ende, that her offence is pardoned, that she hath receiued at the Lords hand sufficient correction for all her sinnes. A voyce cryed in the wilder- Esai 40.1.

 nesse,

nesse, Prepare the way of the Lord in the wildernes, make streight the path for our God in the desert. Let all valleys be exalted, & euery mountaine and hill be layd low. What so is crooked, let it be made streight, and let the rough be made plaine fieldes. For the glorie of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lorde hath spoken it. The same voyce spake, Crie. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the flower of the field. The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, whether the grasse wither, or that the flower fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, & say vnto the cities of Juda Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Beholde, hee bringeth his treasure with him, and his works go before him. He shall feede his flocke like a heardman: he shall gather the lambes together with his arme, and carie them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.

Luk. 1. 57. ELizabeths time came that shee should be deliuered, and she brought foorth a sonne. And her neighbours and her cousins heard say, howe the Lorde had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they

they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered and sayd, Not so, but his name shall be called Iohn. And they sayde vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, howe hee would haue him called. And hee asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and hee spake, and praysed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroade throughout all the high countrey of Iury, and they that heard them layde them vp in their heartes, saying, What manner of childe shall this bee? And the hande of the Lorde was with him. And his Father Zacharias was filled with the holy Ghost, and prophecied, saying, Praysed be the Lorde God of Israel, for hee hath visited and redeemed his people. And hath raysed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as hee promised by the mouth of his holy Prophetes, which were since the worlde began. That wee should be saued from our enemies, and from the hand of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy couenant. That hee woulde performe the othe which hee sware to our father Abraham, for to giue vs. That wee, beeing deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the Highest: For thou shalt goe before the face of the Lorde to prepare his wayes. To

To giue knowledge of saluation vnto his people, for the remission of sinnes. Through the tender mercie of our God, whereby the day spring from an high hath visited vs. To giue light to them that sitte in darknesse, and in the shadowe of death, and to guide our feete into the way of peace. And the childe grewe, and waxed strong in spirit, and was in wildernesse, till the day came when he should shewe himselfe vnto the Israelites.

Saint Peters day.

The Collect.

ALmightie GOD, which by thy Sonne Jesus Christ, hast giuen thine Apostle S. Peter many excellent giftes, and commaundedst him earnestly to feede thy flocke: make we beseech thee al Bishops and Pastours diligently to preach thy holy worde, and the people obediently to followe the same, that they may receiue the crowne of euerlasting glory, through Jesus Christ our Lord.

The Epistle.

Act. 12. 1. AT the same time, Herod the King stretched forth his hands to vexe certaine of the congregation, and he killed James the brother of John, with the sworde. And because hee sawe it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were the dayes of sweete bread. And when he had caught him, hee put him in prison also, and deliuered him to foure quaternions of souldiers to bee kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betweene

tweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And beholde the Angel of the Lorde was there present, and a light shined in the habitation, and hee smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his handes. And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. And he sayeth vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that is was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the own accord: and they went out, and passed through one street, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Now I know of a suretie that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Gospel.

WHen Iesus came into the coasts of the Citie, which is called Cesarea Philippi, hee asked his Disciples, saying, Whome doe men say that I the sonne of man am? They sayde, Some say ẏ thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He sayth vnto them, But whom say yee that I am? Simon Peter answered and sayd, Thou art Christ the sonne of the liuing God. And Iesus answered, and sayde vnto him, Matth. 16. 13.

him, Happie art thou Simon the sonne of Jonas: for flesh & blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keies of the kingdome of heauen: and whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

Saint Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that hee had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be euermore ready to followe thy commaundements, through Iesus Christ our Lord.

The Epistle.

Acts. 11. 27.

IN those dayes came Prophetes from the citie of Hierusalem, vnto Antioche. And there stoode vp one of them named Agabus, and signified by the Spirit, that there shoulde bee great dearth throughout all the worlde, which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dweit in Jurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herode the King stretched foorth his hands to vexe certaine of the congregation

gregation. And he killed Iames the brother of Iohn with the sworde: and because hee sawe it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him, And he sayde vnto her, What wilt thou? She sayd vnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered and said, Ye wot not what ye aske. Are yee able to drinke of the cup that I shal drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He sayde vnto them, Yee shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto him, and sayd, Ye know that ỹ princes of the nations haue dominion ouer them, and they that are great men exercise authoritie vpon them. It shall not be so among you. But whosoeuer wil be great among you, let him be your minister, and whosoeuer wil be chiefe among you, let him bee your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Mat. 20. 20.

Saint

Saint Bartholemew Apostle.

The Collect.

O Almightie and euerlasting God, which hast giuen grace to thine Apostle Bartholemew, truely to beleeue and to preach thy word: grant wee beseech thee, vnto thy Church, both to loue that hee beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Act. 5. 12. BY the hands of the Apostles were many signes & wonders shewed among the people: and they were altogether with one accorde in Salomons porch. And of other durst no man ioyne himselfe to them: Neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, insomuch that they brought the sicke into the streetes, and layde them on beds and couches, that at the least way the shadowe of Peter when hee came by, might shadowe some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites, and they were healed euery one.

The Gospel.

Luk. 22. 24. AND there was a strife among them, which of them shoulde seeme to bee the greatest. And hee sayde vnto them, The Kings of nations raigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but yee shall not so be. But he that is greatest among you, shall bee as

as the yonger, and he that is chiefe, shal be as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

Saint Matthewe.

The Collect.

ALmightie God, which by thy blessed Sonne didest call Matthew from the receite of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires & inordinate loue of riches, and to followe thy sayd Sonne Jesus Christ, who liueth and reigneth with thee and the holy Ghost. &c.

The Epistle.

SEeing that we haue such an office, euen as God hath had mercie on vs, wee goe not out of kinde, but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, neither handle wee the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in ỹ sight of God. If our Gospel be yet hidde, it is hidde among them that are lost, in whome the God of this worlde hath blinded the mindes of them which beleeue not, lest the light of ỹ Gospel of the glory of Christ (which is the image of God) shoulde shine vnto them. For wee preach not our selues, but Christ Jesus to bee

2. Cor. 4 1.

the

the Lorde, and our selues your seruants for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

Mat.9.9. AND as Jesus passed forth from thence, hee sawe a man (named Matthewe) sitting at the receite of custome: and he sayd vnto him, Follow me. And he arose, and followed him. And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharisees sawe it, they sayd vnto his disciples, why eateth your master with Publicanes and sinners? But when Jesus heard that, he sayd vnto them, They that bee strong neede not the Physition, but they that are sicke. Goe ye rather and learne what that meaneth: I wil haue mercy, and not sacrifice. For I am not come to cal the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of al angels and men in a wonderfull order: mercifully graunt, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The

The Epistle.

THere was a great battell in heauen: Apo.12.7
Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, & preuailed not, neither was their place found any more in heauen. And the great Dragon, that olde Serpent called the Deuill and Satanas, was cast out, which deceiueth all the worlde. And hee was cast into the earth, and his angels were cast out also with him. And I heard a loude voyce, saying, in heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the worde of their testimonie, and they loued not their liues vnto the death. Therefore reioyce yee heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the Sea, for the Deuill is come downe vnto you, which hath great wrath, because hee knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vn- Mat.18.1
to Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him, and set him in the middest of them, and sayde, Verily I say vnto you, except ye turne, & become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my name,

receiueth

receiueth me. But who so doeth offend one of these litle ones which beleue in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the deapth of the Sea. Woe vnto the worlde because of offences. Necessarie it is that offences come: vnt woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is beter for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eie offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eie, rather then (hauing two eies) to bee cast into hell fire. Take heede that ye despise not one of these litle ones: For I say vnto you, that in heauen their Angels doe alwaies behold the face of my Father, which is in heauen.

Saint Luke the Euangelist.

The Collect.

ALmightie God, which calledst Luke the Phisition, whose praise is in the Gospel, to be a Phisition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

2. Tim. 4. 5. WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am nowe readie to be offered, and the time of my depar-

departing is at hand. I haue fought a good fight, I haue fulfilled my courſe, I haue kept the faith. From henceforth there is layde vp for me a crowne of righteouſneſſe, which the Lorde that is a righteous iudge ſhall giue me at that day, not to mee onely, but to all them that loue his comming. Doe thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken me, and loueth this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with mee. Take Marke and bring him with thee, for he is profitable vnto me for the miniſtration. And Tychicus haue I ſent vnto Epheſus. The cloake that I left at Troada with Carpus, when thou commeſt, bring w thee, and the bookes, but ſpecially the parchement. Alexander the copper ſmith did me much euil, the Lord reward him according to his deedes: of whom be thou ware alſo, for he hath greatly withſtood our wordes.

The Goſpel.

THe Lord appointed other ſeuentie (and two) alſo, and ſent them two and two before him into euery Citie and place, wither hee himſelfe woulde come. Luk. 10.1
Therefore hee ſayde vnto them, The harueſt is great, but the labourers are fewe. Pray ye therefore the Lord of the harueſt, to ſende foorth labourers into his harueſt. Goe your wayes, beholde, I ſend you forth as lambes among wolues. Beare no wallet, neither ſcrip, nor ſhooes, and ſalute no man by the way. Into whatſoeuer houſe yee enter, firſt ſay, Peace be to this houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon him, if not, it ſhall returne to you againe. And in the ſame houſe tarrie

still, eating and drinking such as they giue: for the labourer is worthy of his reward.

Simon and Iude Apostles.

The Collect.

ALmightie God, which hast builded thy congregation vpon the foundation of the Apostles and Prophetes, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of spirit by their doctrine, ỹ we maybe made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1. IVdas the seruant of Iesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercie vnto you, and peace, and loue be multiplyed. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for mee to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-time vnto such iudgement: they turne the grace of our God into wantonnes, & denie God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, for as much as ye once know this, how that the Lorde (after that hee had deliuered the people out of Egypt) destroied them which after beleeued not. The Angels also which kept not their first state, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great day. Euen as Sodome & Gomorrhe, & the cities about them, which in like

like manner defiled themselues with fornication, and followed strange flesh, are set foorth for an example, and suffer the paine of eternal fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis command I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world woulde loue his own: howbeit, because, ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things wil they do vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto thē, they should haue had no sinne: but nowe haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should haue had no sinne: but nowe haue they both seene, and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their lawe, they hated me without a cause. But when the comforter is come, whom I wil send vnto you from the father, euen the spirit of trueth (which proceedeth of ȳ father) he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning. Iohn. 15. 17.

The Collect.

ALmightie God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfeinedly loue thee, through Iesus Christ our Lord, Amen.

The Epistle.

Apo.7.2. BEhold, I Iohn sawe another Angel ascend from the rising of the sunne, which had the seale of the liuing God, and hee cryed with a loude voyce to the foure angels (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed the seruaunts of our God in their foreheads. And I heard the number of them which were sealed, & there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nepthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Ioseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which

(which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loude voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the Elders, and the foure beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thanks, and honor, and power, and might, be vnto our God, for euermore. Amen.

The Gospel,

IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shal receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shal be called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Mat. 5. 1.

The order for the ad-

ministration of the Lords Supper,

or holy Communion.

SO many as intende to bee partakers of the holy Communion, ſhal ſignifie their names to the Curate ouer night, or elſe in the Morning afore the beginning of Morning prayer, or immediatly after.

And if any of thoſe be an open and notorious euill liuer, ſo that the congregation by him is offended, or haue done any wrong to his neighbours, by word or deed: the Curate hauing knowledge thereof, ſhall call him and aduertiſe him in any wiſe not to preſume to the Lords Table, vntill hee haue openly declared himſelfe to haue truely repented, and amended his former naughtie life, that the congregation may thereby be ſatiſfied, which afore were offended, and that he haue recompenſed the parties whom he hath done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to do, as ſoone as he coueniently may.

The ſame order ſhall the Curate vſe with thoſe betwixt whome he perceiueth malice and hatred to reigne, not ſuffering them to bee partakers of the Lords Table, vntill he knowe them to bee reconciled. And if one of the parties ſo at variance, bee content to forgiue from the bottome of his heart, all that the other hath treſpaſſed againſt him, and to make amendes for that hee himſelfe hath offended, and the other partie will not bee perſwaded to a godly vnitie, but remaine ſtill in his froward-

neſſe

neſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chauncell, where Morning prayer and Euening prayer be appointed to be ſayd. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer with this Collect following.

The Communion

ALmightie God, vnto whome all heartes be open, all deſires knowen, and from whome no ſecretes are hidde: cleanſe the thoughts of our heartes by the inſpiration of thy holy Spirite, that wee may perfectly loue thee, and worthyly magnifie thy holy Name, through Chriſt our Lorde, Amen.

Then ſhal the Prieſt rehearſe diſtinctly al the ten Commandements: and the people kneeling, ſhall after euery Commandement aske God mercie for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOd ſpake theſe wordes, and ſaid, I am the Lorde thy GOD: Thou ſhalt haue none other Gods but me.

People.

Lorde haue mercie vpon vs, and incline our heartes

to keepe this law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lorde thy God am a selous God, and visite the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate me: and shewe mercie vnto thousands, in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not holde him giltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this law.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, & doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, & rested the seuenth day, wherefore the Lorde blessed the seuenth day, and halowed it.

People.

Lord haue mercie vpon vs, and incline our hearts to

keepe

keepe this law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this law.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this law.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this law.

Minister.

Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his seruaunt, nor his maide, nor his ore, nor his asse, nor any thing that is his.

People.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying,

Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and Gouernour, that shee (knowing whose minister shee is) may aboue all things seeke thy honour and glory, and that wee her subiects (duely considering whose authoritie she hath) may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lorde, who with thee and the holy Ghost, liueth and reigneth euer one God world without ende. Amen.

ALmightie and euerlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and Gouernour, that in all her thoughts, words, and works, shee may euer seeke thy honour and glory, and studie to preserue thy people committed to her charge, in wealth, peace and godlinesse: Graunt this, O mercifull Father, for thy deare sonnes sake Iesus Christ our Lord. Amen.

Immediatly

Immediatly after the Collects, the Prieſt ſhall read the Epiſtle, beginning thus,

The Epiſtle written in the **Chapter of**

And the Epiſtle ended, he ſhall ſay the Goſpel, beginning thus,

The Goſpel written in the **Chapter of**

And the Epiſtle and Goſpel being ended, ſhall bee ſaide the Creede.

I Beleeue in one God the Father almightie, maker of heauen and earth, and of all thinges viſible and inuiſible: and in one Lorde Jeſus Chriſt, the only begotten ſonne of God, begotten of his Father before all worldes, God of God, light of light, very God of very God, begotten, not made, beeing of one ſubſtance with the Father, by whome all things were made: who for vs men, and for our Saluation, came downe from heauen, and was incarnate by the holy Ghoſt of the virgine Marie, and was made man, and was crucified alſo for vs vnder Pontius Pilate. Hee ſuffered, and was buried, and the thirde day hee roſe againe according to the Scriptures, and aſcended into heauen, and ſitteth on the right hande of the Father. And hee ſhall come againe with glorie to iudge both the quicke and the dead: whoſe kingdome ſhall haue none ende. And I beleeue in the holy Ghoſt, the Lorde and giuer of life, who proceedeth from the Father and the ſonne, who with the Father and the ſonne together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholique and Apoſtolique Church. I acknowledge one baptiſme for the remiſſion of ſinnes. And I looke for the reſurrection of

the

the dead, and the life of the world to come, Amen.

After the Creede, if ther be no ſermon, ſhall followe one of the Homilies already ſet forth, or hereafter to be ſet forth by common authoritie.

After ſuch ſermon, Homilie, or exhortation, the Curate ſhall declare vnto the people, whether there bee any holy dayes, or faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying one or moe of theſe ſentences following, as he thinketh moſt conuenient by his diſcretion.

Mat. 5. LEt your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.

Mat. 6. Lay not vp for your ſelues treaſure vpon the earth, where the ruſt and moth doeth corrupt, and where theeues breake through and ſteale: but lay vp for your ſelues treaſure in heauen, where neither ruſt nor moth doeth corrupt, and where theeues doe not breake through and ſteale.

Mat. 7. Whatſoeuer ye would that men ſhould do vnto you, euen ſo do vnto them, for this is the law and the Prophets.

Mat. 7. Not euery one that ſaith vnto me, Lorde, Lorde, ſhall enter into the kingdome of heauen: but hee that doeth the will of my father which is in heauen.

Luk. 19. Zache ſtoode forth, and ſayde vnto the Lorde, Behold Lord, the halfe my goods I giue to the poore, and if I haue done any wrong to any man, I reſtore foure folde.

1. Cor. 9. Who goeth a warfare at any time of his owne coſt? Who planteth a Vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not

not of the milke of the flocke?

If wee haue sowen vnto you spirituall things, is it a great matter if wee shall reape your worldly things? 1.Cor.9.

Doe yee not knowe, that they which minister about holie things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar? Euen so hath the Lorde also ordeined, that they which preach the Gospel, should liue of the Gospel. 1.Cor.9.

Hee which soweth litle, shall reape litle: and hee that soweth plenteously, shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheareful giuer. 2.Cor.9.

Let him that is taught in the worde, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall he reape. Galat.6.

While wee haue time, let vs doe good vnto all men, and specially vnto them which are of the houshold of faith. Galat.6.

Godlines is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carie any thing out. 1.Tim.6.

Charge them which are rich in this worlde, that they bee ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attayne eternall life. 1.Tim.6.

God is not vnrighteous, that hee will forget your worke and labour that proceedeth of loue, which loue ye haue shewed for his names sake, which haue ministered vnto the Saints, and and yet doe minister. Heb.6.

To

Heb.13. To doe good, and distribute forget not, for with such sacrifices God is pleased.

1.Iohn.3. Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob.4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tob,4. Be merciful after thy power. If thou hast much, giue plenteously. If thou hast litle, doe thy diligence gladly to giue of that litle: for so gatherest thou thy selfe a good reward in the day of necessitie.

Pro.19. He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, it shalbe payde him againe.

Psal.61. Blessed be the man that prouideth for the sicke and needie: the Lorde will deliuer him in the time of trouble.

Then shall the Churchwardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christes Church militant here in earth.

If there be no almes giuen vnto the poore, then shall the words) of accepting our almes) be left out vnsaid.

ALmightie and euerliuing GOD, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: wee humbly beseech thee, most mercifully (to accept our almes, and) **to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee**

thee to inſpire continually the vniuerſall Church with the ſpirite of trueth vnitie and concorde: and graunt that all they that doe confeſſe thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes and Gouernours, and eſpecially thy ſeruaunt Elizabeth our Queene, that vnder her wee may bee godly and quietly gouerned: and graunt vnto her whole counſaile, and to all that bee put in authoritie vnder her, that they may truely and indifferently miniſter Juſtice, to the puniſhment of wickedneſſe and vice, and to the maintenance of Gods true religion and vertue. Giue grace (O heauenly father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet foorth thy true and liuely worde, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this congregation here preſent, that with meeke heart and due reuerence, they may heare and receiue thy holy worde, truely ſeruing thee in holineſſe, and righteouſneſſe all the dayes of their life. And wee moſt humbly beſeech thee of thy goodneſſe, O Lorde, to comfort and ſuccour all them which in this tranſitorie life bee in trouble, ſorowe, neede, ſickneſſe, or any other aduerſitie: Grant this, O father, for Jeſus Chriſtes ſake our onely mediatour and aduocate. Amen.

Then ſhall followe this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

We

WE be come together at this time (dearely beloued brethren) to feede at the Lordes Supper, vnto ỹ which in Gods behalfe I bid you all ỹ be here present, & beseech you for the Lorde Iesus Christes sake, ỹ ye will not refuse to come therto, being so louingly calling and bidden of God himselfe. Yee knowe howe grieuous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouisiõn, so that there lacketh nothing but the ghestes to sitte downe, and yet they which bee cãlled (without any cause) most vnthankefully refuse to come. Which of you in such a case woulde not bee moued? who woulde not thinke a great iniurie and wrong done vnto him? Wherefore most dearely beloued in Christ, take ye good heed, lest yee, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say I will not communicate, because I am otherwise letted with worldly businesse: But such excuses bee not so easily accepted and allowed before God. If any man say I am a grieuous sinner, and therefore am afraide to come: wherefore then doe you not repent and amende? When God calleth you, bee you not ashamed to say ye will not come? When you should returne to God, will you excuse your selfe, and say that you bee not readie? Consider earenestly with your selues, howe litle such fained excuses shall auaile before God. They that refused the feast in the Gospell, because they had bought a farme, or would trie their yokes of Oxen, or because they were married were not so excused, but counted, vnworthy of the heauenly feast. I for my part am here present, and according to mine office I bidde you in the name of

God,

God, I cal you in Christes behalf, I exhort you, as you loue your owne saluation, that ye will bee partakers of this holy Communion. And as the sonne of GOD did vouchsafe to yeelde vp his soule by death vpon the Crosse for your health: Euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Nowe, if yee will in no wise thus doe, consider with your selues, howe great iniurie you doe vnto GOD, and howe sore punishment hangeth ouer your heades for the same. And whereas you offend GOD so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse yee will not adde any more: Which thing ye shall doe, if ye stande by as gazers and lookers on them that doe communicate, and bee not partakers of the same your selues. For what thing can this bee counted else, then a further contempt and vnkindnesse vnto God? Truely, it is a great vnthankefulnesse to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pay you what can this be else, but euen to haue the mysteries of Christ in derision? It is sayde vnto all, Take ye, and eate, Take and drinke yee all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare those wordes? What will this bee else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom yee depart. Ye depart from the Lordes table, ye depart from your brethren, & from the banquet of most heauenly foode.

These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obteining whereof, we shall make our humble petitions, while we shall receiue the holy Communion.

And sometime shall this be sayd also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to Almighty GOD our heauenly Father most heartie thankes for that hee hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to bee our spirituall foode and sustinaunce, as it is declared vnto vs, as well by Gods word, as by the holy Sacraments of his blessed bodie and blood, the which being so comfortable a thing to them which receiue it woorthily, and so dangerous to them that will presume to receiue it vnwoorthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnwoorthie receiuing thereof, and so to search and examine your owne consciences, as you shoulde come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and bee receiued, as woorthie partakers of such a heauenly table. The way and meanes thereto, is: first to examine your liues and conuersation by the rule of Gods commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, woorde, or deede, there bewayle your owne sinnefull liues, and confesse your selues to Almightie God, with full purpose of amendement

of

of life. And if you shall perceiue your offences to bee such, as bee not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being readie to forgiue other that haue offended you, as you would haue forgiuenes of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreete and learned Minister of Gods word, and open his griefe, that hee may receiue such ghostly counsaile, aduise, and comfort, as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

DEarely beloued in the Lorde, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie & examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with

a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eate the flesh of Christ, and drink his blood, then we dwel in Christ, and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lordes body: we kindle Gods wrath against vs: we prouok him to plague vs w̃ diuers diseases, and sundrie kindes of death. Therfore if any of you be a blasphemer of God, an hinderer or slanderer of his word an adulterer, or be in malice or enuy, or in any other grieuous crime, bewayle your sinnes, and come not to this holy table, least after the taking of that holy Sacrament, the deuil enter into you, as hee entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lorde. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues and be in perfect charitie with all men, so shall yee bee meete partakers of those holy mysteries. And aboue al things, ye must giue most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe euen vnto the death vpon the Crosse, for vs miserable sinners, which lay in darkenesse and shadowe of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that wee should alway remember the exceeding great loue of our master and onely Sauiour Iesus Christ,

thus

thus dying for vs, & the innumerable benefits which (by his precious bloodshedding) hee hath obteined to vs: he hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as wee are most bounden) continuall thankes, submitting our selues wholy to his holy wil and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truly and earnestly repent you of your sinnes, & be in loue and charitie with your neighbours, and intende to leade a newe life, following the commaundements of God, and walking from henceforth in his holy wayes: Drawe neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lord Iesus Christ, maker of all things, iudge of all men, wee knowledge and bewaile our manifolde sinnes and wickednesse, which wee from time to time most grieuously

haue committed, by thought, worde, and deede, a-gainſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. Wee doe earneſtly repent, and bee heartily ſorie for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable: Haue mercie vpon vs, haue mercie vpon vs, moſt mercifull father, for thy ſonne our Lorde Jeſus Chriſtes ſake, forgiue vs all that is paſt, and graunt that we may euer hereafter ſerue and pleaſe thee, in newenesſe of life, to the ho-nour and glorie of thy name, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt or the Biſhop (being preſent) ſtande vp, and turning himſelfe to the people, ſay thus.

Almightie God our heauenly Father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them which with heartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euer-laſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt ſay.

¶ Heare what comfortable wordes our Sauiour Chriſt ſayth to all that truely turne to him. Come vn-to me all that trauell and be heauie laden, and I will refreſh you. So God loued the world, that hee gaue his onely begotten Sonne, to the end that all that be-leeue in him, ſhould not periſh but haue life euerla-ſting.

¶ Heare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to bee receiued,

receiued, that Jesus Christ came into the worlde to saue sinners.

¶ Heare also what Saint John saith.

If any man sinne, we haue an aduocate with the father, Jesus Christ the righteous, and hee is the propitiation for our sinnes.

After which the Priest shall proceede, saying.

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answere.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that we should at al times, & in al places, giue thanks vnto thee O Lord holy Father almightie euerlasting God.

Here shall follow the proper Preface, according to the time, if there bee any specially appointed, or els immediatly shall follow, **Therefore with Angels, and Archangels, &c.**

Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Jesus Christ thine onely sonne to be borne as this day for vs, who by the operation of the holy Ghost, was made very man, of the substance of the virgin Mary his mother, and that without spotte of sinne, to make vs cleane from all sinne. Therefore with Angels, and Archangels, &c.

Proper Prefaces.

Vpon Easter day and seuen dayes after.

But chiefly are wee bound to praise thee for thy glorious resurrection of thy Sonne Jesus Christ our Lorde: for hee is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore, with Angels, &c.

Vpon the Ascension day, and seuen dayes after.

Through thy most dearely beloued Sonne Jesus Christ our Lorde, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

Vpon Whitsonday, and sixe dayes after.

Through Jesus Christ our Lorde, according to whose most true promise the Holy Ghost came downe this day from Heauen, with a sudden great sounde, as it had bene a mightie winde, in the likenesse of fierie tongues, lighting vpon the Apostles, to teache them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnes with feruent zeale, constantly to preache the Gospel vnto all nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ, Therefore with Angels, &c.

Vpon

Vpon the feast of Trinitie onely.

IT is very meete, right, & our bounden duetie, that we should at all times and in all places, giue thanks to thee, O Lorde, Almightie and euerlasting God, which art one God, one Lorde, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, &c.

After which prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with al the company of heauen, we laude and magnifie thy glorious Name, euermore praysing thee and saying, Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glory. Glory bee to thee O Lorde most High.

Then shall the Priest kneeling downe at Gods board, say in the name of all them that shal receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifolde and great mercies. Wee bee not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same Lorde, whose propertie is alwayes to haue mercie: graunt vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may bee made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwel in him, and he in vs. Amen.

Then the Priest standing vp shall say as followeth.

Almightie

ALmightie God our heauenly father, which of thy tender mercie diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there (by his one oblatiō of himselfe once offered) a full perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole worlde, and did institute, and in his holy Gospel command vs to continue a perpetuall memorie of that his precious death, vntil his comming againe: Heare vs, O mercifull father, wee beseech thee, and graunt that we receiuing these thy creatures of bread & wine, according to thy Sonne our Sauiour Iesus Christes holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and gaue it to his Disciples, saying, Take, eat, this is my body, which is giuen for you, doe this in remembrance of mee. Likewise after Supper hee tooke the cup, and when hee had giuen thanks, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many for remission of sinnes: doe this as oft as ye shall drinke it in remembrance of me.

Then shal the Minister first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when he deliuereth the bread he shall say,

The bodie of our Lorde Iesus Christ, which was giuen for thee, preserue thy bodie and soule into euerlasting life: and take and eate this, in remembrance

that

that Christ died for thee, and feede on him in thine heart by faith, with thankesgiuing.

And the Minister that deliuereth the cup, shall say.

The blood of our Lorde Jesus Christ which was shed for thee, preserue thy bodie and soule into euerlasting life: and drinke this in remembrance that Christes blood was shed for thee, and be thankefull.

Then shall the Priest say the Lords prayer the people repeating after him euery petition. After shall be sayd as followeth.

O Lorde and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of prayse & thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy Sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefites of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lorde, by whome, and with whome, in the vnitie of the holy Ghost, all honour and glorie bee vnto thee, O Father Almightie, world without ende, Amen.

Or

Orthus.

ALmighty and euerlasting God, wee most heartily thanke thee, for that thou doest vouchsafe to feede vs which haue duely receiued these holy mysteries with the spiritual foode of the most precious body and blood of thy Sonne our Sauiour Jesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee also heires through hope, of thy euerlasting kingdome, by the merites of the most precious death & passion of thy deare Sonne: Wee nowe most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lorde, to whome with thee and the holy Ghost, bee all honour and glory, world without ende. Amen.

Then shalbe said or sung.

GLory be to God on high, and in earth peace, good will towardes men. Wee praise thee, wee blesse thee, wee worship thee, wee glorifie thee, wee giue thankes to thee for thy great glory, O Lorde God, heauenly King, God the Father Almightie, O Lord, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, receiue our prayer. Thou that sittest at the right hande of God the Father, haue mercie vpon vs. For thou onely art holy, thou onely art

the

the Lord, thou only O Christ, with the holy Ghost art most high in the glorie of God the father. Amen.

Then the Priest or the Bishop, if he be present, shal let them depart with this blessing.

The peace of God which passeth all vnderstanding, keepe your heartes and mindes in the knowldge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God almighty, the father, the sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes, Amen.

Collects to bee sayde after the offertorie, when there is no Communion, euery such day one. And the same may be sayde also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortal life, they may be euer defended by thy most gratious and ready helpe, through Christ our Lorde, Amen.

OAlmightie Lorde and euerliuing God vouchsafe we beseech thee, to direct, sanctifie, and gouerne, both our hearts and bodies in the waies of thy lawes, & in the works of thy commandements, that through thy most mightie protection, both here and euer, we may be preserued in body & soule, through our Lorde and Sauiour Jesus Christ, Amen.

GRaunt wee beseech thee, Almightie God, that the woordes which wee haue hearde this day with our outwarde eares, may through thy grace

be

be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honor & prayse of thy name, through Jesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gracious fauor, and further vs with thy continuall help, that in all our workes begun, continued and ended in thee, we may glorifie thy holy name, and finally by thy mercie obtaine euerlasting life, through Jesus Christ our Lord, Amen.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: wee beseech thee to haue cõpassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindenes we cannot aske, vouchsafe to giue vs, for the worthines of thy Sonne Jesus Christ our Lord, Amen.

ALmightie God which hast promised to heare the petitions of them that aske in thy sonnes name, wee beseech thee mercifully to incline thine eares to vs that haue made nowe our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord, Amen.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or mo of these Collects afore rehearsed, as occasion shall serue,

And there shall be no celebration of the Lordes Supper,

except

except there bea good number to communicate with the Prieſt, acording to his diſcretion.

And if there be not aboue twentie perſons in the pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedral and Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſuall to bee eaten at the Table with other meates, but the beſt and pureſt wheate bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe.

The bread and wine for the Communion ſhal be prouided by the Curate and the Churchwardens, at the charges of the Pariſh, & the Pariſh ſhall be charged of ſuch ſummes of money or other duties, which hitherto they haue paid for the ſame by order of their houſes euery Sunday.

And note that euery pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other rites, according to the order in this Booke appointed. And yerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him al Eccleſiaſtical dueties, accuſtomably due, then and at that time to be payd.

The ministration of

Baptisme to be vsed in the Church,

IT appeareth by ancient Writers, that the Sacrament of Baptisme in the old time was not commonly ministred but at two times in the yere: at Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation. Which custome now being growen out of vse (although it cannot for many considerations be well restored againe) it is thought good to follow the same, as neere as conueniently may be, Wherfore the people are to be admonished, that it is most conuenient that Baptisme shoulde not bee ministred but vpon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that be newly baptized into the number of Christes Church, as also because in the Baptisme of infants, euery man present may be put in the remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Neuertheless (if necessitie so require) children may at all times be baptized at home.

Publique Baptisme.

When there are children to be Baptized vpon the Sunday or holy day, ỹ parents shall giue knowledge ouer night, or in the morning afore the beginning of morning prayer, to the Curate. And then the Godfathers, Godmothers,

and

Godmothers, and people, with the children, muſt be ready at the font, either immediatly after the laſt Leſſon at Morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhal aske whether the children be baptized, or no. If they anſwere No: then ſhall the Prieſt ſay thus.

DEarely beloued, forasmuch as all men be conceiued and borne in ſinne, & that our Sauiour Chriſt ſayeth, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the father through our Lorde Jeſus Chriſt, that of his bountious mercie he will graunt to theſe children that thing, which by nature they can not haue, that they may bee baptized with water and the holy Ghoſt, and receiued into Chriſts holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay,

¶ Let vs pray.

ALmightie and euerlaſting God, which of thy great mercie diddeſt ſaue Noe and his familie in the Arke from periſhing by water, and alſo diddeſt ſafely lead the children of Iſrael thy people through the red ſea, figuring thereby thy holy baptiſme: and by the baptiſme of thy welbeloued ſonne Jeſus Chriſt, didſt ſanctifie the flood Jordan and all other waters to the myſticall waſhing away of ſinne: Wee beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and

wash them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſtes Church, and being ſtedfaſt in faith, ioyfull through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome worlde, that finally they may come to the lande of euerlaſting life, there to reigne with thee world without ende, through Jeſus Chriſt our Lord, Amen.

ALmightie and immortall GOD, the ayde of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: We cal vpon thee for theſe infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them (O Lord) as thou haſt promiſed by thy welbeloued ſonne, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall finde, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, finde, open the gate vnto vs that knocke, that theſe infants may enioy the euerlaſting benediction of thy heauenly waſhing, and may come to the eternal kingdome which thou haſt promiſed by Chriſt our Lorde, Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpell written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Chriſt that hee ſhoulde touche them: and his Diſciples rebuked thoſe that brought them. But when Jeſus ſawe it, hee was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doeth not

receiue

receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, hee put his hands vpon them, and blessed them.

After the Gospel is read: the Minister shall make this briefe exhortation, vpon the words of the Gospel.

FRiends, you heare in this Gospell the wordes of our Sauiour Christ, that hee commaunded the children to bee brought vnto him: howe hee blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deede hee declared his good will toward them: For he embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt not ye therefore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that he wil imbrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore we being thus perswaded of the good wil of our heauenly father toward these infants, declared by his sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.

ALmightie and euerlasting GOD, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy

holy ſpirite to theſe infants, that they may bee borne againe, and be made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth and reigneth with thee and the holy ſpirit, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, yee haue brought theſe children here to be baptized, yee haue prayed that our Lorde Jeſus Chriſt woulde vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe things that ye haue prayed for: Which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part, promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy worde, and obediently keepe his commandements.

Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not followe nor be ledde by them?

Anſwere.

I forſake them all.

Miniſter.

Miniſter.

Doeſt thou beleeue in God the Father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghoſt, borne of the virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father almightie, and from thence ſhall come againe at the end of the worlde, to iudge the quicke and the dead? And doeſt thou beleeue in the holy ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.

OMercifull God graunt that the olde Adam in theſe children may be ſo buried, that the newe man may be raiſed vp in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to haue victorie, and to tryumph againſt the deuill, the world, and the fleſh. Amen.

Graunt that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo be indued with heauenly vertues, and euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things, world without ende, Amen.

ALmightie euerliuing God whoſe moſt dearely beloued Sonne Jeſus Chriſt for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commaundemet to his diſciples, that they ſhoulde goe teach all nations, and baptize them in the name of the Father, the Sonne, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy congregation, and graunt that all thy ſeruants which ſhall bee baptized in this water, may receiue the fulnes of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord, Amen.

Then the Prieſt ſhall take the childe in his handes, and aske the name. And naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And if the childe bee weake, it ſhall ſuffice to powre water, vpon it, ſaying the aforeſaid wordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the Prieſt ſhall make a croſſe vpon the childes forhead, ſaying,

WE receiue this childe into the congregation of Chriſtes flocke, and do ſigne him with the ſigne of the croſſe, in token that hereafter he ſhall not bee aſhamed to confeſſe the faith of Chriſt crucified, & manfully to fight vnder his banner, againſt ſinne the world, and the deuill, and continue Chriſtes faithful ſouldier and ſeruant vnto his liues ende. Amen.

Then ſhall the Prieſt ſay.

SEeing now dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſtes congregation, let vs giue thankes vnto God for theſe benefites, and with one accord to make our prayers vnto almightie God, that they may leade the reſt of their life according to this beginning.

Then ſhall be ſaid.

Our father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WE yeelde thee heartie thanks, moſt merciful father, that it hath pleaſed thee to regenerate this infant with thy holy Spirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humbly we beſeech thee to graunt, that hee being dead vnto ſinne, and liuing vnto righteouſneſſe, and beeing buried with Chriſt in his death, may crucifie the olde man, and vtterly abolish the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo hee may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy congregation, he may bee inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation folowing.

FOrasmuch as theſe children haue promiſed by you to forſake the deuill and all his woorkes, to beleeue in God, and to ſerue him: you muſt remember that it is your partes and dueties to ſee that theſe infants be taught, ſo ſoone as they ſhall be able to learne, what a ſolemne vowe, promiſe and profeſſion they haue made by you. And that they may know theſe things the better, yee ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creede, the Lords prayer, and the ten commandements in the Engliſh tongue, and al other things which a chriſtian man ought to know and beleeue to his ſoules healthy, & that theſe children may be vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwayes that baptiſme doth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, & to be made like vnto him, that as he dyed, and roſe againe for vs, ſo ſhould we which are baptized, dye from ſinne, & riſe againe vnto righteouſneſſe, contnuially mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

¶ The Miniſter ſhall command that the children bee brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the faith, the Lords praier, and the ten Commandements, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, according as it is there expreſſed.

¶ *Of them that are baptized in priuate houſes in the time of neceſſitie.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of infants any longer then the Sunday or other holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

And alſo they ſhal warne them that without great cauſe and neceſſitie, they baptize not children at home in their houſes. And when great need ſhall compell them ſo to do, that then they miniſter it on this faſhion.

Friſt, let them that bee preſent, call vpon God for his grace, and ſay the Lords prayer, if the time will ſuffer. And then one of them ſhall name the childe, and dippe him in the water, or powre water vpon him, ſaying theſe words.

N. I baptiſe thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt.

And let them not doubt, but that the childe ſo Baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheleſſe if the childe which is after this ſort baptized, doe afterward liue, it is expedient that hee bee brought into the Church, to the intent the Prieſt may examine and trie whether the child be lawfully baptized or no. And if thoſe that bring any child to the Church, doe anſwere that hee is alreadie baptized, then ſhall the Prieſt examine them further.

By whome the child was baptized?
Who was preſent when the childe was baptized?
Whether they called vpon God for grace and ſuccour in that neceſſitie?
With what thing or what matter they did baptize the childe?
With what words the childe was baptized?
Whether they thinke the child to be lawfully and perfectly baptized?

And if the Miniſter ſhall proue by the anſweres of ſuch as brought the childe, that all things were done as they ought to be: then ſhall not he Chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I certifie you, that in this caſe yee haue done well, and according vnto due order, concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lord Jeſus Chriſt doeth not denie his grace and mercie vnto ſuch infants, but moſt louingly doth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort, on this wiſe.

Ia.10.13 AT a certaine time they brought children vnto Chriſt that he ſhould touch them, & his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer litle children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doeth not receiue the kingdome of God as a litle child, he ſhall not enter therein. And when hee had taken them vp in his armes, hee put his hands vpon them, and bleſſed them.

After

After the Goſpel is read, the Miniſter ſhal make this exhortation vpon the words of the Goſpel.

FRiendes, you heare in this Goſpell the wordes of our Sauiour Chriſt, that he commanded the childzen to bee brought vnto him, how hee blamed thoſe that would haue kept thē from him, howe he exhorted all men to follow their innocencie. Ye perceiue howe by his outward geſture and deed, he declared his good will towarde them. For hee embraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that he hath likewiſe fauourably receiued this preſent infant, that hee hath embraced him w̄ the armes of his mercie, that he hath giuen vnto him the bleſſing of eternal life & made him partaker of his euerlaſting kingdom. Wherefore we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lorde himſelfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

Here the Miniſter, with the Godfathers and Godmothers ſhall ſay.

¶ Our father which art in heauen, &c.

Then ſhall the Prieſt demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the Deuill and all his workes, the vaine pompe and glorie

glorie of the worlde, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that hee was conceiued by the holy ghoſt, borne of the virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hande of God the Father almightie, and from thence hee ſhall come againe at the end of the worlde to iudge the quicke and the dead? And do you in his name beleeue in the holy ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

℣ Let vs pray.

ALmightie and euerlaſting GOD, heauenly Father wee giue thee humble thankes, for that thou haſt vouchſaked to call vs to the knowledge of thy grace and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirite to this infant, that hee being borne againe, and being made heire of euerlaſting Saluation through our Lorde Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lorde Jeſus Chriſt thy ſonne,

who

who liueth and reigneth with thee in the vnitie of the same holy spirit euerlastingly, Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you, to forsake the Deuill and all this workes, to beleeue in God, and to serue him: you must remember that it is your part and duetie to see that this infant bee taught, so soone as hee shall be able to learne, what a solemne vowe, promise, and profession he hath made by you. And that he may knowe these thinges the better, yee shall call vpon him to heare Sermons, and chiefly ye shall prouide that he may learne the Creede, the Lordes prayer, and the ten commandements in the English tongue, and all other things which a Christian man ought to knowe and beleeue to his soules health, and that this childe may be vertuously brought vp to leade a godly and a Christian life, remembring alway that baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and be made like vnto him, that as he died and rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth, as in publique Baptisme.

But if they which bring the infantes to the Church, doe make an vncertaine answere to the Priestes questions, and say that they can not tell what they thought, did, or sayd in that great feare and trouble of minde (as oftentimes it chanceth) then let the Priest baptize him in fourme aboue written concerning publique baptisme, sauing that at the dipping of the childe in the Font, hee

shall

shall vse this forme of words:

If thou be not baptized already, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ *Confirmation, wherein is contained* a Catechisme for children.

TO the ende that Confirmation may bee ministred to the more edifying of such as shall receiue it (according to S. Paules doctrine, who teacheth that all things shoulde bee done in the Church to the edification of the same) it is thought good, that none hereafter shall bee confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lordes prayer, and the ten Commaundements, and can also answere to such questions of this short Catechisme, as the Bishoppe (or such as hee shall appoint) shall by his discretion appose them in. And this order is most conuenient to bee obserued, for diuers considerations.

First becausse that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church ratifie and confirme the same: and also promise that by the grace of God they will euermore indeuour themselues faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that bee baptized, that by imposition of handes and prayer, they may receiue strength and defence against all temptati-

temptations to sinne, and the assaultes of the worlde and the Deuill, it is most meete to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaultes of the worlde and the Deuil, they begin to bee in danger to fall into sundrie kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordained that confirmation should be ministred to them that were of perfect age, that they being instructed in Christes religion should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for trueth, that it is certaine by Gods worde, that children being baptized haue all things necessarie for their saluation, and be vndoubtedly saued.

A Catechisme, that is to say, an instruction to be learned of euery child, before he be brought to be confirmed of the Bishop.

Question.

What is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere,

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three things in my name. First, that I shoulde forsake the Deuill and all his workes, and pompes, the vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods help so I wil. And I heartily thanke our heauenly Father, that hee hath called me to this state of Saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy belefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, hee descended into Hell, the third day he rose againe from the dead, hee ascended into heauen, and sitteth at the right hand of God the father almightie: From thence hee shall come to iudge the quicke and the dead.

dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting, Amen.

Question.

What doest thou chiefly learne in these articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

Question.

You sayde that your godfathers and godmothers did promise for you, that yee should keepe Gods commandements.

Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THe same which God spake in the twentie chapter of Exodus, saying, I am the Lorde thy God which haue brought thee out of the lande of Egypt, out of the house of bondage.

i Thou shalt haue none other Gods but me.

ii Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them, nor worshippe them. For I the Lorde thy God

am a ielous God, and viſite the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee, and ſhewe mercie vnto thouſands in them that loue me, and keepe my commandements.

iii Thou ſhalt not take the name of the Lorde thy God in vaine: for the Lord wil not hold him giltleſſe that taketh his name in vaine.

iiii Remember that thou keepe holy the Sabboth day. Six dayes ſhalt thou labour and do al that thou haſt to do, but the ſeuenth day is the Sabboth of the Lord thy God. In it thou ſhalt do no maner of work, thou, and thy ſonne, and thy daughter, thy manſeruant, and thy maidſeruant, thy cattel and the ſtranger that is within thy gates: For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day, wherefore the Lord bleſſed the ſeuenth day, and halowed it.

v Honour thy father and thy mother, that thy daies may be long in the land which the Lorde thy God giueth thee.

vi Thou ſhalt doe no murther.

vii Thou ſhalt not commit adulterie.

viii Thou ſhalt not ſteale.

ix Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe commandements?

Anſwere.

Answere.

I learne two things: My duetie towardes God, and my duetie towaros my neighbour.

Question.

What is thy duety towards God?

Answere.

My duetie towards God, is to beleeue in him, to feare him, and to loue him with al my heart, with al my minde, with all my soule, & with all my strength. To worshippe him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answere.

My duetie towards my neighbour, is to loue him as my selfe, and to doe to all men, as I woulde they shoulde doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to al my gouernours, teachers, spirituall Pastours and Maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by worde, or deede. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slaundering. To keepe my bodie in temperance, sobernes, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the cõmandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

Answere.

Our Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy wil be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill, Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I Desire my Lord God our heauenly father, who is the giuer of al goodnes, to send his grace vnto me, and to all people, that wee may worship him, serue him, and obey him as we ought to do. And I pray vnto God that he will send vs all things that bee needeful both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, & that it will please him to saue and defend vs in al dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnes, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the childrē can say in their mother tongue the Articles of the faith, the Lordes prayer, the ten Commaundements, and also can answere to such questions

of

of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhal appoint) ſhall by his diſcretion oppoſe them in: then ſhal they be brought to the Biſhop by one that ſhall bee his Godfather, or Godmother, that euery childe may haue a witneſſe of his confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation.

Our helpe is in the name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who haſt vouchſafed to regenerate theſe thy ſeruants by water and the holy Ghoſt, & haſt giuen vnto them forgiueneſſe of all their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy ghoſt the comforter, and dayly increaſe in them thy manifolde giftes of grace, the ſpirit of wiſedome and vnderſtanding, the ſpirit of counſell and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them (O Lorde) with the ſpirit of thy holy feare, Amen.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying.

Defend, O Lorde, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy spirit more and more, vntill he come vnto thy euerlasting kingdome, Amen.

Then shall the Bishop say.

¶ Let vs pray.

ALmightie and euerliuing God, which makest vs both to wil, and to doe those things that bee good and acceptable vnto thy maiestie, we make our humble supplications vnto thee for these children, vpon whome (after the example of the holy Apostles) wee haue laide our hands, to certifie them (by this signe) of thy fauour and gracious goodnesse toward them: let thy fatherly hand, wee beseech thee, euer be ouer them: let thy holy spirite euer be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth & reigneth one God, world without ende, Amen.

Then the Bishop shall blesse the children, saying thus.

The blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer, Amen.

The Curate of euery parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the church, instruct and examine so many children of his parish sent vnto him, as the time will serue, and as hee shall thinke conuenient, in some part of this Catechisme.

And al the fathers, Mothers, Masters, and Dames, shall cause their children, seruants, and prentises, (which haue

not

not learned their Catechiſme) to come to the Church at the time appointed, and obdiently to heare, and be ordered by the Curate, vntill ſuch time as they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to bee brought afore him to any conuenient place for their confirmation, then ſhall the Curate of euery pariſh, eyther bring or ſend in writing the names of all thoſe children of his pariſh, which can ſay the Articles of their faith, the Lords praier, and the Ten commandements, and alſo howe many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhal none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

The forme of ſolemnization of Matrimonie.

Firſt the banes muſt bee asked three ſeuerall Sundayes or Holy dayes in the time of ſeruice, the people being preſent, after the accuſtomed maner.

And if the perſons that ſhould be married, dwell in diuers pariſhes, the banes muſt be asked in both pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a certificat of the banes being thriſe aſked, from the Curate of the other pariſh.

At the day appointed for ſolemnization of Matrimonie, the perſons to be maried, ſhall come into the bodie of the Church, with their friends and neighbours, and there the Prieſt ſhall thus ſay.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourble estate, instituted of God in paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to bee honorable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly, or wantonly to satisfie mens carnall lusts and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetly, aduisedly, soberly, & in the feare of God, duely considering ẏ causes for which Matrimonie was ordained. One was, the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the wich holy estate, these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him nowe speake, or els hereafter for euer holde his peace.

And also speaking to the persons that shall be married, he shall say.

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secretes of all hearts shal be disclosed) that if either of you doe knowe any impediment, why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in matrimonie, by Gods lawe or the lawes of this Realme, and will bee bound, and sufficient suerties with him to the parties, or else put in a caution to the full value of such charges as the persons to bee married doe sustaine, to prooue his allegation: then the solemnization must be deferred, vnto such time as the trueth bee tried. If no impediment bee alledged, then shall the Curate say vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her in sickenesse and in health? And forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answere.

I will.

Then shall the Priest say vnto the woman.

N. Wilt thou haue this man to thy wedded husbande, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickenesse and in health, and forsaking all other, keepe thee

thee onely vnto him so long as you both shall liue?

The woman shall answere.

I will.

Then shall the Minister say.

Who giueth this woman to be married vnto this man?

And the Minister receiuing the woman at her fathers or friendes hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loose their handes, and the woman taking gaaine the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenesse & in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring laying the same vpon the Booke, with the accustomed duetie to the Priest and Clarke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hande. And the man taught by the Priest, shall say.

With this ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endowe. In the name of the Father, and of the Sonne,

and

and of the holy Ghost.

Then the man leauing the ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creator and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman whome wee blesse in thy name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vowe & couenant betwixt them made (wherof this ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy lawes, through Iesus Christ our Lord. Amen.

Then shall the Priest ioyne their right handes together, and say.

Those whome God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God, and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the Father, of the Sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lorde mercifully with his fauour looke vpon you, and so

so all you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

Then the Minister or Clarkes going to the Lordes Table, shall say or sing this Psalme following.

Beati omnes. Psal. cxxviii.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vine: vpon the walles of thy house.

Thy children like the Oliue branches: rounde about thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lord from out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shal be: world without ende, Amen.

Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let

Let the people prayse thee, O God: yea let al the people praise thee.

O let the nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let al the people prayse thee.

Then shal the earth bring forth her increase: and God, euen our God shall giue vs his blessing.

God shall bless vs: and all the endes of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, halowed bee thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant, and thy handmayde.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Minister.

Be thou vnto them, a tower of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isahac, God of Iacob, blesse these thy seruants, and sowe the seede of eternall life in their mindes, that what soeuer in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest sende thy blessing vpon Abraham and Sara, to their great comfort: so vouchsafe to sende thy blessing vpon these thy seruantes, that they obeying thy will, and alway beeing in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord.

This prayer next folowing, shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is encreased: wee beseech thee assist with thy blessing these two persons, that they may bee both fruitefull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lorde, Amen.

O God,

O God, which by thy mightie power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those, whom thou by Matrimonie haddest made one: O God which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy worde, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in al quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

Then shall the Priest say.

ALmightie God, which at the beginning did create our first parents Adam and Eue, & did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie & blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

Then shall begin the Communion. And after the Gospel, shall bee saide a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shal be declared,

declared, according to holy Scripture. Or if there bee no ſermon, the miniſter ſhall reade this that followeth.

ALl yee which be married, or which intend to take the holy eſtate of Matrimonie vpon you, heare what holy Scripture doeth ſay as touching the duety of huſbandes towardes their wiues, and wiues towards their huſbands.

Saint Paul in his Epiſtle to the Epheſians the fift Chapter, doeth giue this commaundement to all married men, Yee huſbandes, loue your wiues, euen as Chriſt loued the Church, and hath giuen himſelfe for it, to ſanctifie it, purging it in the fountaine of water, through the worde, that hee might make it vnto himſelfe a glorious congregation, not hauing ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and blameleſſe. So men are bounde to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himſelfe: For neuer did any man hate his owne fleſh, but nouriſheth and cheriſheth it, euen as the Lord doth the congregation, for we are members of his bodie, of his fleſh, and of his bones. For this cauſe ſhall a man leaue father and mother, and ſhall be ioyned vnto his wife, & they two ſhall be one fleſh. This myſterie is great: but I ſpeake of Chriſt, and of the congregation. Neuertheles, let euery one of you ſo loue his owne wife, euen as himſelfe.

Col. 3. Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married, Yee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a married man, ſayth vnto all men

men that are married, Yee husbandes, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, as heires together of the grace of life, so that your prayers bee not hindered.

Hitherto ye haue heard the duetie of the husbande toward the wife. Now likewise ye wiues heare and learne your duties towards your husbands, euen as it is plainly set foorth in holy Scripture.

S. Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye womē submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues heade, euen as Christ is the head of the Church, and hee is also the sauiour of the whole body. Ephe. 5.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also bee in subiection to their owne husbandes in all things. And againe he sayth, Let the wife reuerence her husband. And (in his Epistle to the Colossians) Saint Paul giueth you this short lesson, Yee wiues, submit your selues vnto your owne husbandes, as it is conuenient in the Lord. Col. 3.

S. Peter also doth instruct you very godlie, thus saying, Let wiues be subiect to their own husbands, so that if any obey not the word, they may bee wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not bee outwarde, with brayded haire, and trimming about with golde, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, bee without all corruption, so that the spirite bee milde and quiet, which is a precious thing in the sight of 1. Pet. 3.

God. For after this maner (in the olde time) did the holy women, which truſted in God, apparell themſelues, being ſubiect to their owne huſbands: as Sara obeyed Abraham, calling him Lord, whoſe daughters yee are made doing well, and not being diſmaide with any feare.

The new married perſons (the ſame day of their mariage) muſt receiue the holy Communion.

The order of the viſitation of the ſicke.

The Prieſt entring into the ſicke perſons houſe, ſhall ſay,

¶ Peace be in this houſe, and to all that dwell in it.

When he commeth into the ſicke mans preſence, he ſhall ſay, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euil, Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

The visitation of the sicke.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong tower.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our crie come vnto thee.

Minister.

O Lorde looke downe from heauen, beholde, visite and relieue this thy seruaunt. Looke vpon him with the eyes of thy mercie, giue him comfort & sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetual peace and safety, through Jesus Christ our Lord, Amen.

HEare vs almightie and most mercifull God and Sauiour, extend thy accustomed goodnes to this thy seruaunt, which is grieued with sicknesse: visite him, O Lorde, as thou diddest visite Peters wiues mother, and the captaines seruant. So visite and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwel with thee in life euerlasting, Amen.

Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them perteining, as youth, strength, health, age, weakenes and sickenesse. Wherfore, whatsoeuer your sickenesse is, know you certeinly, that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, & that your faith may be found in the day of the Lord, laudable, glorious, and honorable, to the increase of glorie and endles felicitie, or els bee sent vnto you to correct and amende in you whatsoeuer doth offende the eyes of our heauenly Father: know you certainly, that if you truly repent you of your sinnes, & beare your sickenes patiently, trusting in Gods mercy, for his deare sonne Jesus Christs sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good woorth the chastisment of the Lord. For whom ye Lord loueth, he chastiseth: yea, as S. Paul sayth, he scourgeth euery sonne which he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards, & not children. Therefore seeing

that

that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not nowe much rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastice vs after their owne pleasure: but hee doeth chastice vs for our profite, to the intent hee may make vs partakers of his holinesse. These wordes (good brother) are Gods wordes, and written in holy Scripture for our comfort, & instruction, that wee should patiently and with thankesgiuing, beare our heauenly fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, and sickenesses. For hee himselfe went not vp to ioy, but first hee suffered paine, hee entered not into his glory, before he was crucified: So truely our way to eternal ioy is to suffer here with Christ, and our doore to enter into eternally life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the name of GOD, to remember the profession which you made vnto GOD in your baptisme. And for as much as after this life, there is a count to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe and your state, both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly Fathers hand for Christes sake, and not be accused and condemned in that fearefull iudgement: There-

fore I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleeue as a Christian man should, or not.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleeue in God the Father Almightie, &c. As it is in baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where hee hath done iniurie or wrong to any man, that he make amendes to the vttermost of his power.

And if hee haue not afore disposed his goods let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his executours. But men must be oft admonished that they set an order for their temporall goods and landes, when they be in health.

These wordes before rehearsed, may be said before the Minister begin his prayer as he shall see cause.

The Minister may not forget, nor omitte to moone the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession if he feele his conscience troubled with any waightie matter. After which confession, the Priest shall absolue him after this sort.

Our Lorde Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed vnto me, I absolue thee from all

thy

thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the priest shall say the Collect following.

¶ Let vs pray.

O Most mercifull GOD, which accordingto the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renue in him (most louing Father) whatsoeuer hath bene decayed by the fraude and malice of the deuill, or by his owne carnall will and frailnes, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his ful trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearely beloued Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me in thy righteousnesse, encline thy eare vnto mee, and saue me. In te Domine speraui. Psal. 71.

Bee thou my strong holde, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lorde God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for their is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: for I know no end thereof.

I will goe forth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill nowe: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine olde age, when I am gray headed: vntil I haue shewed thy strength

vnto this generation, and thy power to al them that are yet to come.

Thy righteosnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed mee? And yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whome thou hast deliuered.

My tongue also shal talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Sautour of the worlde, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say.

THY Almightie Lorde, which is a most strong Towre to all them that put their trust in him, to whome all things in heauen, in earth, and vnder the earth doe bowe and obey, bee now and euermore thy defence, and make thee knowe & feele, that there is none other name vnder heauen giuen to man, in

whome

whome, and through whome thou mayeſt receiue health and ſaluation, but onely ỹ Name of the Lord Jeſus Chriſt. Amen.

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes & ſickeneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die, whenſoeuer it ſhall pleaſe Almightie God to call them, the Curates ſhall diligently from time to time, but ſpeaciall in the plague time exhort their pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the bodie and blood of our Sauiour Chriſt: (which if they doe) they ſhall haue no cauſe in their ſudden viſitatiõ to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then hee muſt giue knowledge ouer night, or els earely in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: And hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with al things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whome thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercie vpon this thy ſeruaunt, viſited with thine hande, and ſo grant that he may take his ſickeneſſe patiently, and recouer his bodily

health (if it bee thy gratious will) and whenſoeuer his ſoule ſhall depart from his body, it may bee without ſpot preſented vnto thee, through Ieſus Chriſt our Lord, Amen.

The Epiſtle.

MY ſonne deſpiſe not the correction of the Lorde, neither faint when thou art rebuked of him. For whome the Lord loueth, him he correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth. Heb. 12.

The Goſpel.

VEerily, verily I ſay vnto you, he that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come vnto damnation, but he paſſeth from death vnto life. Ioh. 5.

At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to Communicate with the ſicke.

But if any man, either by reaſon of extremitie of ſickenes, or for want of warning in due time to the Curate, or for lacke of companie, to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes bodie and blood: then the Curate ſhall inſtruct him, that if he do truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites he hath thereby, and giuing him heartie thankes therefore, hee doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

When the ſicke perſon is viſited, & receiueth the holy Communion

Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation, at the Pſalme, **In thee O Lorde haue I put my truſt,** and goe ſtraight to the Communion.

In the time of plague, ſweat, or ſuch other like contageous times of ſickeneſſes, or diſeaſes, when none of the pariſh or neighbours can bee gotten to communicate with the ſicke in their houſes, for feare of the Infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alone communicate with him.

The order for the buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhal ſay, or els the Prieſt and Clarks ſhall ſing, and ſo goe either vnto the Church, or towards the graue.

Iohn 11. **I Am the reſurrection and the life, (ſaith the Lord.) He that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth and beleeueth in me, ſhall not die for euer.**

Iob. 19. **I Know that my redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall bee couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhal behold him, not with other, but with theſe ſame eyes.**

1. Tim. 6. Iob. 1. **WE brought nothing into this worlde, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord ſo commeth things to paſſe: Bleſſed be the name of the Lord.**

When they come to the graue, while the corps is made readie to bee laide into the earth, the Prieſt ſhall ſay

or

or the Prieſt and Clarks ſhall ſing.

MAn that is borne of a woman hath but a ſhort time to liue, and is full of miſerie. Hee commeth vp, and is cut downe like a flowre, he fleeth as it were a ſhadowe, and neuer continueth in one ſtay. In the middeſt of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly are diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mightie, O holy and moſt merciful Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy merciful eies to our praiers: but ſpare vs Lord moſt holy, O God moſt mightie, O holy and mercifull Sauiour, thou moſt woorthie Iudge eternall, ſuffer vs not at our laſt houre for any paynes of death to fall from thee. Iob 14.

Then while the earth ſhall be caſt vpon the bodie by ſome ſtanding by, the Prieſt ſhall ſay.

FOr as much as it hath pleaſed Almightie God of his great mercie, to take vnto himſelfe the ſoule of our deare brother here departed, wee therefore commit his body to the grounde, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lorde Ieſus Chriſt, who ſhal change our vile bodie, that it may be like to his glorious body, according to the mighty working, whereby he is able to ſubdue all things to himſelfe.

Then ſhall be ſayd or ſung.

IHeard a voyce from heauen, ſaying vnto me, Write, From hencefoorth bleſſed are the dead which die in the Lord. Euen ſo ſaith the ſpirit, that they reſt from their labours. Reue. 13. 14.

Then

Then ſhall followe this Leſſon, taken out of the xv. Chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruites of them that ſleepe. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all be made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſtes at his comming: Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For he muſt reigne till hee haue put his enemies vnder his feete. The laſt enemie that ſhall bee deſtroyed is death. For hee hath put all things vnder his feete. But when hee ſayeth, All things are put vnder him: it is manifeſt that hee is excepted which did put all things vnder him. When al things are ſubdued vnto him, then ſhall the Sonne alſo himſelfe bee ſubiect vnto him that put all things vnder him, that God may bee all in all. Elſe what doe they which are baptized ouer the dead, if the dead riſe not at all? Why are they then baptized ouer them? yea, and why ſtand we alway then in ieopardie? By our reioycing which I haue in Chriſt Jeſu our Lorde, I dye dayly. That I haue fought with beaſtes at Epheſus after the maner of men, what aduantageth it mee, if the dead riſe not againe? Let vs eate and drinke, for to morowe we ſhall die. Bee not ye deceiued, euill wordes corrupt good manners. Awake truely out of ſleepe and ſinne not. For ſome haue not the knowledge of God, I ſpeake this to your ſhame. But ſome men will ſay, Howe ariſe the dead? with what body ſhall they come? Thou foole,

that

that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body that shalbe, but bare corne, as of wheat or some other: but God giueth it a body at his owne pleasure, to euery seede his owne bodie. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glorie of the celestiall is one, and the glorie of the terrestriall is another. There is one manner glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres. For one Starre differeth from another in glorie. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a natural body, and it riseth againe a spirituall body. There is a naturall body, and there is a spirituall bodie: as it is also written, the first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Lorde from heauen, heauenly. As is the earthie, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthie, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doth corruption inherite incorruption. Beholde, I shew you a mysterie. We shall not all sleepe:

but

but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and we shall bee changed: For this corruptible, must put on incorruption, and this mortall, must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vppe into victorie: Death, where is thy sting? Hell, where is thy victorie? The sting of Death is sinne, and the strength of sinne, is the Lawe. But thankes be vnto God which hath giuen vs victorie through our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmooueable, alwaies rich in the worke of the Lord, for as much as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into tentation.

Answere.

But deliuer vs from euill. Amen.

Priest.

ALmightie God, with whome doe liue the spirites of them that depart hence in the Lorde, and in whome the soules of them that bee elected, after they be deliuered from the burthen of the flesh, bee in ioy and felicitie: we giue thee heartie thanks, for that it hath pleased thee to deliuer this N. our brother out of the miseries of this sinnefull worlde, beseeching thee, that it may please thee of thy gracious

goodnesse,

goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and al other departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glorie. Amen.

The Collect.

O Mercifull GOD, the Father of our Lorde Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth shall liue, though he die, and whosoeuer liueth and beleeueth in him, shal not die eternally, who also taught vs (by his holy Apostle Paul) not to be sorie as men without hope, for them that sleepe in him: Wee meekely beseech thee (O father) to raise vs from the death of sinne, vnto the life of righteousnesse, that when we shall departe this life, we may rest in him, as our hope is this our brother doeth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receiue that blessing which thy welbeloued sõne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my father, receiue the kingdome prepared for you from the beginning of the world. Graunt this, we beseech thee, O mercifull father, through Iesus Christ our mediatour and redeemer. Amen.

*The thankesgiuing of women after childe-*birth, commonly called the Church-ing of women.

The Woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest stan-

ding by her, ſhall ſay theſe wordes, or ſuch like, as the caſe ſhall require.

FOrasmuch as it hath pleaſed almightie God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great daunger of childbirth: ye ſhall therefore giue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

Pſa.121. I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe commeth euen from the Lorde: which hath made heauen and earth.

Hee will not ſuffer thy foote to be moued: and hee that keepeth thee will not ſleepe.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lord himſelfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the ſunne ſhall not burne thee by day: nor the moone by night.

The Lord ſhall preſerue thee from all euil: yea, it is euen he that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Glorie be to the Father, and to the ſonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill, Amen.

Prieſt.

O Lord

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almightie God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: graunt we beseech thee, most mercifull father, that she through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glorie in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that shee receiue the holy Communion.

A commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

After morning prayer, the people being called together by the ringing of a bell, assembled in the Church, the English Letanie shal be sayde, after the accustomed maner: which ended, the Priest shall goe into the pulpit, and say thus.

BRethren, in the primitiue Church there was a godly discipline, that at ỹ beginning of Lent such persons as were notorious sinners, were put to opẽ penance & punished in this world, that their soules might bee saued in the day of the Lord: & that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the sayde Discipline may be restored againe, (which thing is much to bee wished) it is thought good, that at this time (in your presence) shoulde bee reade the seuerall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, & other places of Scripture: and that ye shoulde answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather bee called to earnest and true repentance, & may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your own mouths, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secrete place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

A Commination.

Miniſter.

Curſed is he that remooueth away the marke of his neighbours land.

Anſwere.

Amen.

Miniſter.

Curſed is he that maketh the blinde to goe out of his way.

Anſwere.

Amen.

Miniſter.

Curſed is he that letteth in iudgemẽt the right of the ſtranger, of them that be fatherleſs, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wife.

Anſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwere.

Amen.

Miniſter.

Curſed is he ẏ putteth his truſt in man & taketh man for his defence, and in his heart goeth from the Lord.

Anſwere.

Amen.

Miniſter.

Cursed are the vnmerciful, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOwe, seeing that all they bee accursed (as the Prophet Dauid beareth witnesse) which * doe erre and goe astray from the commaundements of God, let vs (remembring the dreadfull iudgement hanging ouer our heades, and beeing alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewayling and lamenting our sinful life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance.

Psal.119.

Mat.3. * For now is the axe put vnto the root of the trees, so that euery tree which bringeth not foorth good fruit is hewen downe, and cast into the fire.

Heb.10. * It is a fearful thing to fal into the handes of the liuing GOD: he shall powre downe raine vpon the

Psal.10. sinners, * snares, fire, and brimstone, storme and tempest, this shal be their portion to drinke. For loe,

Esay.26. * the Lord is commen out of his place, to visite the wickednesse of such as dwell vpon the earth. But

Mal.3. * who may abide the day of his comming? Who

Mat.3. shall bee able to endure when hee appeareth? * His fanne is in his hand, and he wil purge his floore, and gather his wheate into the barne, but he will burne

1.Thes.5. the chaffe with vnquenchable fire. * The day of the Lorde commeth as a thiefe in the night: and when men shall say, Peace, and al things are safe, then shal sudden destruction come vpon them, as sorowe commeth vpon a woman trauelling with childe, and they

they shall not escape. Then shall * appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. * Then shall they call vpon mee (sayth the Lord) but I will not heare, they shall seeke mee earely, but they shall not finde mee, and that because they hated knowledge and receiued not the feare of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to crie for mercie, when it is the time of Justice. O terrible voice of most iust iudgement, which shall be pronounced vpon them, when it shall be sayd vnto them, * Go ye cursed into the fire euerlasting, which is prepared for the deuill and his angels. Rom.2. Prou.1. Mat.25.

* Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth when none can worke: but * let vs while wee haue the light, beleeue in the light, and walke as the children of the light, that we be not * cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of GOD, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (with a whole minde and true heart) we returne vnto him. * For though our sinnes be as redde as skarlet, they shall be as white as snowe: and though they bee like purple, yet they shall bee as white as woll. 2.Cor.6. Iohn 9. Mat.25. Esay.1.

* Turne you cleane (sayth the Lorde) from all your wickednesse, and your sinne shall not bee your Ezec.28.

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Rom. 2.

Prou. 1.

Mat. 25.

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2. Cor. 6.

Iohn 9.

Mat. 25.

Esay. 1.

* Turne you cleane (sayth the Lorde) from all your wickednesse, and your sinne shall not bee your

Ezec. 28.

destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God: turne you then, and ye shal liue.

1. Ioh. 2. *Although we haue sinned, yet haue wee an aduocate with the father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.

Esay. 53. *For he was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of al true penitent sinners, assuring our selues that he is readie to receiue vs, & most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, * if we will take his easie yoke and light burden vpon vs, to folow him in lowlines, patience, and charity, and be ordered by the gouernance of his holy spirite, seeking alwayes his glorie, and seruing him duly in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shal be set on the left hand, and hee will set vs on his right * hand, and giue vs the blessed benediction of his father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercie, Amen.

Matt. 11.

Math. 25.

Then shall they all kneele vpon their knees, and the Priest & Clearks kneeling (where they are accustomed to say the Letanie) shall say this Psalme, Miserere mei Deus.

Haue

HAue mercie vpon me, O GOD, after thy great goodnes: according to the multitude of thy mercies doe away mine offences. Miserere mei, Psal. 51.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inwarde partes: and shalt make mee to vnderstand wisedome secretly.

Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash mee, and I shall bee whiter then snow.

Thou shalt make mee heare of ioy & gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out al my misdeedes.

Make mee a cleane hearte, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy help againe: and stablish me with thy free spirite.

Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer mee from blood giltines, O God, thou that art the God of my healthy: and my tongue shall sing of thy righteousnes.

Thou shalt open my lippes (O Lorde:) my mouth

shall

shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yoong bullocks vpon thine altar.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

℣ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, & spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may be absolued, through Christ our Lord, Amen.

O Most mightie God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but ỹ he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burthen of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lorde, spare thy people whome thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine yze from vs, which meekely knowledge our vilenesse, and truly repent vs of our faultes: so make haste to helpe vs in this world, that we may euer liue with thee in the worlde to come, through Jesus Christ our Lorde, Amen.

Then shal the people say this that followeth, after the Minister.

Turne thou vs, O good Lorde, and so shall wee be turned: be fauourable, O Lorde, bee fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull

cifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when wee deſerue puniſhment, and in thy wrath thinkeſt vpon mercie. Spare thy people good Lorde, ſpare them and let not thine heritage be brought to confuſion. Heare vs O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

A prayer neceſſarie for all perſons.

OMercifull God, I a wretched ſinner reknowledge my ſelfe bound to keepe thy holy commandements, but yet vnable to performe them, and to be accepted for iuſt, without the righteouſneſſe of Jeſu Chriſt thy onely Sonne, who hath perfectly fulfilled the Lawe, to iuſtifie all them that beleeue and truſt in him. Therefore graunt mee grace, I beſeech thee, to bee occupied in doing of good workes, which thou commandeſt in holy ſcripture, al the dayes of my life, to thy glory, and yet to truſt onely in thy mercie, and in Chriſts merites, to be purged from my ſinnes, and not in my good workes, be they neuer ſo many. Giue me grace to loue thy holy worde feruentlie, to ſearch the Scriptures diligently, to reade them humbly, to vnderſtand them truely, to liue after them effectually. Order my life ſo, O Lord, that it be alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee, be they neuer ſo contrarie to my deſires. Teach mee ſo to pray, that my petitions may be graciouſly heard of thee. Keepe mee vpright among diuerſitie of opinions and iudgements in the worlde, that I neuer ſwarne from thy trueth taught in holie Scripture. In proſperie, O Lord,

Lord saue me, that I waxe not proud. In aduersitie helpe me, that I neither dispaire nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercie without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceite, mery without lightnesse, sad without mistrust, sober without sloughfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my housholde in thy lawes truely, to obey our Queene and all gouernours vnder her vnfainedly, to receiue all lawes and common ordinances (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backebite no man, nor slaunder my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me thus to doe, for the glory of thy holy name, Amen.

A prayer necessarie to be said at all times.

O Bountifull Iesu, O sweete Sauiour, O Christ the Sonne of God, haue pitie vpon mee, mercifully heare mee, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neither with golde, nor siluer, but with thy most precious body once offered vpon the crosse, and thine owne blood shedde once for all for my ransome. Therefore cast me not away, whome thou by thy great wisedome hast made, despise mee not, whome thou hast redeemed with

with such a precious treasure, nor let my wickednes destroy that which thy goodneste hath builded. Now whiles I liue, O Jesu, haue mercy on me, for if I die out of thy fauour, it will be too late after ward to call for thy mercy: whiles I haue time to repent, look vpon me with thy merciful eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewayle my sinfull life, and obtaine thy fauour, and die therein. I reknowledge ẏ if thou shouldest deale with mee according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obteine Gods fauour, not for my merites, but for thy merits, O Jesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners (truly repenting and amending their sinfull life) into his fauour againe. Accept mee, O Lorde, among the number of them that shalbe saued, forgiue me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauẽly wisdome, inspire my heart with faith, hope & charitie, giue me grace to be humble in prosperity, patient in aduersity, obedient to my rulers, faithfull vnto them that trust mee, dealing truely with al men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleanneſſe, to do good after my power vnto al men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may obteine euerlasting life, through thy mercie and the merites of thy passion.

Amen.

FINIS.

The



THE

Pſalter or

Pſalmes of Dauid,

after the tranſlation of
the great Bible, pointed
as it ſhall be ſung or ſaid
in the Churches.

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The Psalmes of *Dauid.*

Beatus qui non abiit. Psal. 1.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stande in the way of sinners: and hath not sit in the seate of the scornfull. Morning prayer.

2 But his delight is in the law of the Lord: and in his law will he exercise himselfe day & night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruite in due season.

4 His leafe also shal not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the congregation of the righteous.

7 But the Lorde knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt? Psal. 2.

WHy doe the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lorde, and against his anoynted.

3 Let vs breake their bondes asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath sayd vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the Heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne lest he be angry, and so ye perish from the right way: if his wrath bee kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they encreased that trouble me: many are they that rise against me.

2 Many a one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worship and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord susteined me.

6 I wil not be afraide for ten thousands of people: that haue set themselues against me round about.

7 Up Lorde, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnes: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long wil ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnes: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle encreased.

9 I will lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lorde: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the GOD that hast no pleasure in wickednesse neither shall any euil dwel with thee.

5 Such as bee foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloodthirsty and deceitfull man.

7 But as for me, I wil come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteousnes, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindenesse wilt thou defend him, as with a shield.

Domine

Domine ne in furore. Psal. 6.

O Lorde rebuke me not in thine indignation: neither chasten me in thy displeasure. Euening prayer.

2 Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lorde howe long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thanks in the pit?

6 I am wearie of my groning, euery night washe I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lorde hath heard my petition: the Lorde will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, and deliuer me.

2 Least he deuoure my soule like a Lion, and teare it in peeces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemies persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy self: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast cõmanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with mee, O Lorde: according to my righteousnes, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sworde: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutours.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that hee made for other.

17 For his trauel shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.

18 I wil giue thanks vnto the Lord, according to his righteousnes: & will praise the name of the Lord the most high.

Domine

Domine Dominus. Pfal. 8.

O Lord our gouernour, how excellent is thy name in all the worlde: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I wil consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordained.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the angels: to crowne him with glory and worship.

6 Thou madest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beastes of the fielde.

8 The foules of the ayre, and the fishes of the sea: & whatsoeuer walketh through the paths of the seas.

9 O Lord our gouernour: howe excellent is thy name in all the world?

Confitebor tibi. Pfal. 9.



I Will giue thanks vnto thee, O Lord, with my whole heart I will speake of all thy merueilous works. Morning prayer.

2 I will be glad and reioyce in thee: yea, my songs wil I make of thy name, O thou most highest.

3 While mine enemies are driuen backe: they shal fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the worlde in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11 O prayse the Lorde which dwelleth in Sion: shewe the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lorde, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lorde is knowen to execute iudgement: ỹ vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the

patient

patient abiding of the meeke shall not perish for euer.

19 Vp Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needefull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne heartes desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proude, that he careth not for God: neither is God in all his thoughts.

5 His waies are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shal neuer be cast downe: there shal no harme happen vnto me.

7 His mouth is full of cursing, deceite, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dennes doeth he murder the innocent, his eies are set against ỹ poore.

9 For he lyeth waiting secretlye, euen as a Lion lurketh he in his den: that hee may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbletȳ himselfe: that the congregation of the poore may fall into the hand of his captaines.

12 He hath said in his heart, tush, God hath forgot-

ten:

ten: he hideth away his face, and he wil neuer see it.

13 Arise (O Lorde God) and lift vp thine hande: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlines and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendles.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is king for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, & thine eare heareth therto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lorde put I my trust: howe say yee then to my soule, that shee should flee as a bird vnto the hil?

2 For loe, the vngodly bend their bowe, and make ready their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous downe?

4 The Lord is in his holy temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye liddes trieth the children of men.

6 The

6 The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.

7 Vpon the vngodly he shal raine snares, fire, and brimstone, storme, and tempest: this shall be their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

HElpe me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men. Euening prayer.

2 They talke of vanity euery one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (sayth the Lorde:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer? how long wilt thou hide thy face from me?

2 How long shall I seeke counsel in my soule, and be so vexed in my heart: how long shal mine enemies triumph ouer me.

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Least mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will prayse the name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath sayd in his heart: There is no God.

2 They are corrupt and become abominable. in their doings: there is none that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throate is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feete are swift to shed blood.

7 Destruction & vnhappines is in their waies, and ✠ way of peace haue they not knowē: there is no feare

of

of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion? when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

LOrd who shal dwel in thy tabernacle: or who shall rest vpon thy holy hill? Morning prayer.

2 Euen he that leadeth an vncorrupt life: & doeth the thing which is right, & speaketh the trueth from his heart.

3 Hee that hath vsed no deceite in his tongue, nor done euil to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saintes that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mentiō of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I wil thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alway before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnes of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lorde, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come foorth from thy presence: and let thine eies looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, & shalt find no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my going in thy pathes: that my footesteps slippe not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them that put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lorde, from the men (I say,) and from the euill worlde: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likenesse, I shall be satisfied with it.

Diligam

Diligam te. Psal. 18.

Euening prayer.



I Will loue thee (O Lorde) my strength, the Lord is my stonie rocke and my defence: my Sauiour, my God, and my might, in whom I wil trust, my buckler, the horne also of my saluation, and my refuge.

2 I will call vpon the Lorde, which is worthy to be prayed: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

4 The paines of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complaine vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flee: hee came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his Pauilion round about him, with darke water and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the

highest

highest gaue his thunder: haile stones & coales of fire.
14 Yee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.
15 The springs of water were seene, and the foundations of the rounde worlde were discouered at thy chiding, O Lorde: at the blasting of the breath of thy displeasure.
16 He shall send downe from the high to fetch me: and shal take me out of many waters.
17 He shall deliuer me from my strongest enemie, and from them that hate me: for they are too mightie for me.
18 They preuented mee in the day of my trouble: but the Lord was my vpholder.
19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauor vnto me.
20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.
21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doth.
22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.
23 I was also vncorrupt before him: and eschewed mine owne wickednes.
24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannes of my hands in his eye sight.
25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.
26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.
27 For thou shalt saue the people that are in ad-

uerſitie: and ſhall bring downe the high lookes of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkenes to be light.

29 For in thee I ſhall diſcomfite an hoſte of men: and with the heple of my God I ſhall leape ouer the wall.

30 The way of God is an vndefiled way: the worde of the Lorde alſo is tryed in the fire, he is the defender of all them that put their truſt in him.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is God that girdeth mee with ſtrength of warre: and maketh my way perfect.

33 He maketh my feet like harts feet: and ſetteth me vp on high.

34 He teacheth my hands to fight: and mine armes ſhall breake euen a bow of ſteele.

35 Thou haſt giuen me the defence of thy ſaluation: thy right hand alſo ſhall holde me vp, and thy louing correction ſhall make me great.

36 Thou ſhalt make roome enough vnder me for to goe: that my footeſteps ſhall not ſlide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue deſtroyed them.

38 I will ſmite them, that they ſhall not be able to ſtand: but fall vnder my feet.

39 Thou haſt girded mee with ſtrength vnto the battell: thou ſhalt throw downe mine enemies vnder me.

40 Thou haſt made mine enemies alſo to turne their backes vpon me: and I ſhall deſtroy them that hate me.

41 They

41 They shall cry, but there shall bee none to helpe them: yea, euen vnto the Lord shall they crie, but hee shall not heare them.

42 I will beate them as smal as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the striuings of the people: and thou shalt make mee the head of the heathen.

44 A people whome I haue not knowne: shall serue me.

45 Assoone as they heare of me, they shall obey me: but the straunge children shall dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praysed be the God of my saluation.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruell) enemies, and setteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lorde) among the gentiles: and sing prayses vnto thy name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

Cæli enarrant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handy worke. Morning prayer.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their wordes into the endes of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Gyant to runne his course.

6 It goeth forth from the vttermost part of the heauen and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Lord is an vndefiled lawe conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lorde is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell howe oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruaunt also from presumptious sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THE Lorde heare thee in the day of trouble: the name of the God of Iacob defend thee.

2 Sende thee helpe from the Sanctuarie: and ſtrengthe thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Graunt thee thy heartes deſire: and fulfill all thy minde.

5 Wee will reioyce in thy ſaluation, and triumph in the name of the Lord our God: the Lorde performe all thy petitions.

6 Now know I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholeſome ſtrength of his right hand.

7 Some put their truſt in Charets, and ſome in Horſes: but we will remember the name of the Lorde our God.

8 They are brought down and fallen: but we are riſen, and ſtand vpright.

9 Saue Lorde, and heare vs, O king of heauen: when we call vpon thee.

Domine in virtute. Pſal. 21.

THe king ſhall reioyce in thy ſtrengthe, O Lorde: exceeding glad ſhall he be of thy ſaluation.

2 Thou haſt giuen him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt preuent him with the bleſſings of goodnes: and ſhalt ſet a crown of pure gold vpon his head.

4 He aſked life of thee, and thou gaueſt him a long life: euen for euer and euer.

5 His honour is great in thy ſaluation: glorie and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicitie: and make him glad with the ioy of thy countenance.

7 And why? becauſe the king putteth his truſt

in the Lord: and in the mercie of the most highest, hee shall not miscarie.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shal destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a deuise as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make readie against the face of them.

13 Be thou exalted Lorde in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee, they trusted in thee, and thou didest deliuer them.

5 They called vpon thee, & were holpen: they put their trust in thee, and were not confounded.

6 But as for me I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh mee to scorne: they shoote out their lips, and shake their head, saying.

8 He

8 He trusted in God, that he would deliuered him let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro mee, for trouble is hard at hand: and there is none to helpe me.

12 Many Oxen are come about me: fat Bulls of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For (many) dogges are come about me: and the counsell of the wicked layeth siege against me.

17 They pearsed my handes and my feete, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, hast thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue mee from the Lions mouth: thou hast heard mee also from among the hornes of the Unicornes.

22 I will declare thy name vnto my brethren: in the middes of the congregation will I prayse thee.

23 O praise the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him, your heart shall liue for euer.

27 All the endes of the world shal remember themselues, and be turned vnto the Lorde: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lordes: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 Al they that go downe into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall bee borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lorde is my shephearde: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me foorth beside the waters of comfort.

3 He shall conuert my soule: and bring me foorth in the paths of righteousnesse for his Names sake.

4 Yea though I walke through the valley of the shadowe of death, I will feare no euill for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my heade with oyle and my cup shall be full.

6 But thy louing kindnes and mercie shal follow me al the dayes of my life: and I wil dwel in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lordes, & all that therein is: the compasse of the worlde, and they that dwell therein. Morning prayer.

2 For hee hath founded it vpon the seas, and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lorde: or who shall rise vp in his holy place?

4 Euen hee that hath cleane handes, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnes from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp yee euerlasting doores: and the King of glorie shall come in.

8 Who is the king of glorie: it is the Lord strong and mightie, euen the Lord mightie in battaile.

9 Lift vp your heads, O ye gates, and bee yee lift vp ye euerlasting doores: and the King of glorie shall come in.

10 Who

10 Who is the King of glorie: euen the Lord of Hostes, he is the king of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lorde, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shall not bee ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me thy paths.

4 Leade mee forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remẽbrance, O Lord, thy tender mercies: and thy louing kindnes which hath bene euer of olde.

6 O remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnes.

7 Gratious and righteous is the Lorde: therefore will he teach sinners in the way.

8 Them that be meek shall he guide in iudgement: and such as bee gentle, them shall he learne his way.

9 All the paths of the Lord are mercie and trueth: vnto such as keepe his couenant, and his testimonies.

10 For thy names sake, O Lord: be merciful vnto my sinne, for it is great.

11 What man is hee that feareth the Lorde: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secrete of the Lorde is among them that feare him; and he wil shew them his couenant.

14 Mine

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feete out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and misery: and forgiue me all my sinne.

18 Consider mine enemies howe many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath bene also in the Lorde, therefore shall I not fall.

2 Examine me, O Lorde, and proue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lorde: and so will I goe to thine altar.

7 That I may shewe the voyce of thankesgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my

life

life with the bloodthirstie.

10 In whose handes is wickednesse: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me and be mercifull vnto me.

12 My foote standeth right: I wil praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whome then shall I feare: the Lorde is the strength of my life, of whome then shall I be afraid?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were layd against mee, yet shall not my heart be afraid: and though there rose vp warre against mee, yet will I put my trust in him.

4 One thing I haue desired of the Lord, which I wil require: euen that I may dwel in the house of the Lorde all the dayes of my life, to behold the faire beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shal he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lorde, when I cry vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I shoulde vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the lande of the liuing.

16 O tary thou the Lords leasure: bee strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of me, least if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes toward the mercie seate of thy holy Temple.

3 O plucke me not away (neither destroy me) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deedes: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regarde not in their minde the workes

of

of the Lord, nor the operation of his hands: therefore shal he breake them downe, and not build them vp.

7 Prayſed be the Lord: for he hath heard the voyce of my humble petitions.

8 The Lorde is my ſtrength and my ſhielde, my heart hath truſted in him, and I am helped: therefore my heart danceth for ioy, and in my ſong will I praiſe him.

9 The Lorde is my ſtrength: and he is the wholeſome defence of his annointed.

10 O ſaue thy people, and giue thy bleſſing vnto thine inheritance: feed them, and ſet them vp for euer.

Afferte Domino. Pſal. 29.

BRing vnto the Lorde (O yee mightie) bring yong rammes vnto the Lorde: aſcribe vnto the Lorde worſhip and ſtrength.

2 Giue the Lorde the honour due vnto his name: worſhip the Lord with holy worſhip.

3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea, the voyce of the Lorde is mightie in operation: the voyce of the Lorde is a glorious voice.

5 The voice of the Lorde breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them alſo to ſkip like a calfe: Libanus alſo and Syrion like a yong vnicorne.

7 The voice of the Lord diuideth the flames of fire, the voyce of the Lorde ſhaketh the wilderneſs: yea, the Lord ſhaketh the wildernes of Cades.

8 The voyce of the Lorde maketh the Hindes to bring forth yong, and diſcouereth the thicke buſhes: in his temple doeth euery man ſpeake of his honour.

9 The Lord ſitteth aboue the water flood: and the

Lord

Lord remaineth a king for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I Will magnifie thee O Lord, for thou hast set me vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them that go downe to the pit.

4 Sing praises vnto the Lord (O ye saints of his) and giue thanks to him for a remembrance of his holines.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauines may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I sayd, I shall neuer be remooued: thou Lord of thy goodnes hadst made my hil so strong.

7 Thou didst turne thy face (fro me:) and I was troubled.

8 Then cried I vnto thee, O Lord, and gate me vnto my God right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackecloth, and girded me with gladnesse.

13 Therefore

13 Therefore shall euery good man sing of thy prayse without ceasing: O my GOD, I wil giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, I haue put my trust: let mee neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make hast to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou maiest saue me.

4 For thou art my strong rocke, and my castle: bee thou also my guide, and leade mee for thy Names sake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roome.

10 Haue mercie vpon mee, O Lorde, for I am in trouble: and mine eie is consumed for very heauines, yea, my soule and my body.

11 For my life is waxen olde with heauines: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraide of me, and they that

did

did see me without conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blaphemie of the multitude: and feare is on euery side, while they consplre together against me, and take their counsailee to take away my life.

16 But my hope hath bene in thee, O Lorde: I haue said thou art my God.

17 My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me.

18 Shewe thy seruaunt the light of thy countenance: and saue me for thy mercie sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitfully speake against the righteous.

21 O how plentiful is thy goodnesse, which thou hast layde vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euē before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe thē secretly in thy tabernacle frō the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnes in a strong citie.

24 And when I made hast, I sayde: I am cast out of the sight of thine eies.

25 Neuertheles thou heardest the voyce of my praier: when I cried vnto thee.

26 O loue the Lord all ye his saints: for the Lorde preserueth them that are faithful, and plenteously re-

wardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lorde imputeth no sinne: and in whose spirit there is no guile.

3 For while I helde my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpon me day and night: and my moisture is like the drought in Summer.

5 I will acknowledge my sinne vnto thee: and mine vnrighteousnes haue I not hid.

6 I sayd, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery man that is godly make his praier vnto thee in a time when thou mayest be found: but in ẏ great water floods they shall not cõe nye him.

8 Thou art a place to hide mee in, thou shalt preserue me from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Bee not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lorde, mercie embraceth him one euery side.

12 Be glad, O yee righteous, and reioyce in the Lord; O be ioyfull all ye that are true of heart.

Exultate

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a newe song: sing prayses lustily (vnto him) with a good courage.

4 For the worde of the Lorde is true: and all his workes are faithful.

5 Hee loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and laieth vp the deepe, as in a treasure house.

8 Let all the earth feare the Lorde: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commaunded, and it stood fast.

10 The Lorde bringeth the counsailes of the Heathen to nought: and maketh the deuises of the people to bee of none effect, and casteth out the counselles of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Iehoua: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheilde all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the heartes of them: and vnderstandeth all their workes.

15 There is no king that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 An horse is coũted but a vain thing to saue a mã: neither shal he deliuer any man by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lorde: for he is our helpe, and our shielde.

20 For our heart shall reioyce in him: because wee haue hoped in his Name.

21 Let thy mercifull kindenesse (O Lorde) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lorde: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lorde: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo the poore crieth, and the Lorde heareth him: yea and saueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see howe gratious the Lorde is: blessed

led is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The Lions do lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euil, and do good: seeke peace, & ensue it.

14 The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lorde is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth al his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth ỹ soules of his seruants: & al they that put their trust in him, shal not be destitute.

Iudica Domine. Psal. 35.

PLeade thou my cause, O Lorde, with them that strine with me: and fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shielde and buck-

ler: and ſtand vp to helpe.

3 Bring forth the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded, and put to ſhame that ſeeke after my ſoule: let them bee turned backe, and brought to confuſion, that imagine miſchiefe for me.

5 Let them be as the duſt before the wind: and the angel of the Lord ſcattering them.

6 Let their way be darke and ſlipperie: and let the angel of the Lord perſecute them.

7 For they haue priuily laid their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſudden deſtruction come vpon him vnawares, and his net that hee hath laide priuily catch himſelfe: that he may fall into his owne miſchiefe.

9 And my ſoule be ioyful in the Lord: it ſhal reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore and him that is in miſery, from him that ſpoyleth him.

11 False witnes did riſe vp: they layd to my charge things that I knew not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheles, when they were ſicke I put on ſackecloth, and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered

thered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceassed not.

16 With the flatterers, were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule frō the calamities which they bring on me, and my darling from the Lions.

18 So wil I giue thee thanks in the great congregation: I will prayse thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitefull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: Fie on thee, fie on thee, wee saw it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stande vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnes: and let them not triumph ouer me.

25 Let them not say in their hearts, There there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonour that boast themselues against me.

27 Let them bee glad and reioyce that fauour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy prayse all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be founde out.

3 The wordes of his mouth are vnrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set him selfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercie (O Lorde) reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindenesse vnto them that knowe thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the of hand the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shal not be able to stand.

Noli

Noli æmulari. Psal. 37.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers. Euening prayer.

2 For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lorde, & be doing good: dwel in the land and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let go displeasure: fret not thy selfe, els shalt thou be mooued to doe euil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a litle while, and the vngodly shal be cleane gone: thou shalt look after his place, & he shalbe away.

11 But the meeke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The vngodly seeketh counsell against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their

15 Their swoꝛd shal go thꝛough their owne heart: and their bow shall be bꝛoken.

16 A small thing that the ꝛighteous hath is better then great ꝛiches of the vngodly.

17 Foꝛ the armes of the vngodly shall bee bꝛoken: and the Loꝛd vpholdeth the ꝛighteous.

18 The Loꝛd knoweth the dayes of the godly: and their inheꝛitance foꝛ euer shall endure.

19 They shall not bee confounded in the peꝛilous time: and in the daies of dearth they shal haue enough.

20 As foꝛ the vngodly they shal peꝛish, and the enemies of the Loꝛde shall consume as the fat of lambes: yea, as the smoke shall they consume away.

21 The vngodly boꝛoweth and paieth not againe: but the ꝛighteous is meꝛcifull and liberall.

22 Such as be blessed of God, shal possesse the land: and they that be cursed of him shall be rooted out.

23 The Loꝛd oꝛdereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: foꝛ the Loꝛd vpholdeth him with his hand.

25 I haue bene yong, and nowe am olde: and yet saw I neuer the ꝛighteous foꝛsaken, noꝛ his seede begging their bꝛead.

26 The ꝛighteous is euer meꝛcifull, and lendeth: and his seed is blessed.

27 Flee from euill and do the thing that is good: and dwell foꝛ euermoꝛe.

28 Foꝛ the Loꝛd loueth the thing that is ꝛight: he foꝛsaketh not his that be godly, but they are pꝛeseꝛued foꝛ euer.

29 The ꝛighteous shall be punished: as foꝛ the seed of the vngodly it shall be rooted out.

30 The ꝛighteous shal inheꝛite the land: and dwel theꝛein foꝛ euer.

31 The

31 The mouth of ỹ righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and lo he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shall be rooted out at the last.

40 But the saluation of ỹ righteous cõmeth of the Lord: which is also their strẽgth in ỹ time of trouble.

41 And the Lord shall stand by them, & saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine in furore. Psal. 38.

PVt mee not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure. Morning prayer.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no healthy in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For

4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauie for me to beare.

5 My woundes stincke, and are corrupt: through my foolishnes.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnes of my heart.

9 Lorde, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eies is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.

12 They also that sought after my life, layd snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceite all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God,

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: and bee sory for my sinne.

19 But

19 But mine enemies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that rewarde euill for good, are against me: because I folow the thing that good is.

21 Forsake me not, O Lorde my God: be not thou farre from me.

22 Haste thee to helpe mee: O Lorde God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good wordes, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may be certified how long I haue to liue.

6 Beholde, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verely euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And nowe Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth:

for

for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garmẽt: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my going.

3 And he hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and not turned vnto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as bee also thy thoughtes which are to vswarde, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speak of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt

9 Burnt offerings and sacrifice for sinne hast thou not required: then sayd I, Lo, I come.

10 In the volume of the booke it is written of mee, that I shoulde fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: lo, I wil not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great Congregation.

14 Withdrawe not thou thy mercie from mee, O Lorde: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and my heart hath failed me.

16 O Lorde, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backeward and put to rebuke that wish mee euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyful and glad in thee: and let such as loue thy saluation, say alway, The Lord be praysed.

20 As for me I am poore and needie: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus

Euening prayer.

Beatus qui intelligit. Psal.41.

BLessed is he that considereth the poore(and needie:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said, Lord be merciful vnto me: heale my soule for I haue sinned against thee.

5 Mine enemies speake euill of me: when shal he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshoode within himselfe, and when he commeth foorth, he telleth it.

7 All mine enemies whisper together against me: euen against me do they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my breade, hath layde great waite for me.

10 But be thou mercifull vnto me O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doth not triumph against me.

12 And when I am in my healthy, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodnm. Psal.42.

LIke as the Hart desireth the water brooks: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly say vnto mee, where is nowe thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thankes giuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the lande of Jordan, and the litle hil of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnes on the day time: and in the night season did I sing of him, and make my prayer vnto the God of my life.

11 I wil say vnto the God of my strength. Why hast thou forgotten mee: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defende my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I thus heauily, whyle the enemie oppresseth me.

3 O send out thy light and thy trueth, that they may leade mee: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe wil I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance; because thou haddest a fa-

uour

uour vnto them.

5 Thou art my king (O God:) send helpe vnto Jacob.

6 Through thee wil we ouerthrow our enemies: and in thy name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my swoorde that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all the day long: and will praise thy name for euer.

10 But nowe thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne and had in derision of them that are round about vs.

15 Thou makest vs to bee a byworde among the heathen: and that the people shake their heades at vs.

16 My confusion is dayly before mee: and the shame of my face hath couered me.

17 For the voyce of the slaunderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

19 Our heart is not turned backe: neither our steppes gone out of thy way.

20 No not when thou hast smitten vs into the place of dragon: and couered vs with the shadowe of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any strange God: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lorde, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a readie writter.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Girde thee with thy sworde vpon thy thigh, O thou most mightie: according to thy worship and renowme.

5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnesse, and thy right hande shall teach thee terrible things.

6 Thy

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the midde3 among the kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Casia: out of the Iuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stande the Queene in a vesture of gold (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shal the king haue pleasure in thy beauty: for he is thy (God) and worship thou him.

13 And the daughter of Tyre shal be there with a gift: like as the rich also among the people shal make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought golde.

15 She shalbe brought vnto the king in rayment of needle woorke: the virgins that bee her fellowes shall beare her company, and shall bee brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the kings palace.

17 In steade of thy fathers thou shalt haue children: whome thou maiest make princes in all lands.

18 I will remember thy name from one generation vnto another: therefore shall the people giue thanks vnto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present help in trouble.

2 Therefore will wee not feare though the earth be mooued: and though the hilles be caryed into the mids of the sea.

3 Though the waters thereof rage and swel: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and that right earely.

6 The Heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I wil be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes

Omnes gentes plaudite. Pſal. 47.

CLappe your hands together, (al ye people:) O ſing vnto God with the voyce of melodie. Euening prayer.

2 For the Lorde is high, & to be feared: hee is the great king vpon all the earth.

3 Hee ſhall ſubdue the people vnder vs: and the nations vnder our feet.

4 Hee ſhall chuſe out an heritage for vs: euen the worſhip of Jacob whom he loued.

5 God is gone vp with a mery noiſe: and the Lord with the ſound of the trumpe.

6 O ſing prayſes, ſing prayſes vnto (our) God: O ſing prayſes, ſing prayſes vnto our king.

7 For God is the king of all the earth: ſing ye praiſes with vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy ſeate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is verie hie exalted) doth defend the earth as it were with a ſhielde.

Magnus Dominus. Pſal. 48.

GReat is the Lord, and highly to be praiſed: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northſide lyeth the citie of the great king, God is wel knowne in her palaces, as a ſure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to ſee ſuch things: they were aſtonied, and ſuddenly caſt downe.

5 Feare came there vpon them and sorow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hostes in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindenesse (O God:) in the middes of thy Temple.

9 O GOD, according vnto thy Name, so is thy prayse vnto the worlds ende: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke wel her bulwarkes, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal.49.

O Heare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the Harpe.

5 Wherefore shoulde I feare in the dayes of wickednes: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: and

and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though hee liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shal continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie prayse their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them and the righteous shal haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God shall deliuer my soule from the place of hell: for he shall receiue me.

16 Be thou not afraide though one be made rich: or if the glorie of his house be increased.

17 For he shal cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers:

and

and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lorde, euen the most mightie God, hath spoken: and called the world, from the rising vp of the sunne, vnto the going downe therof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shal not keepe silence: there shall go before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 He shall cal the heauen from aboue: & the earth, that he may iudge the people.

5 Gather my saints together vnto me: those that haue made a couenant with me, with sacrifice.

6 And the heauens shal declare his righteousnes: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my self wil testifie against thee, O Israel, for I am God, euen thy God.

8 I wil not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor he goates out of thy foldes.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I knowe all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight.

12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkest thou that I wil eate bulles flesh: and drinke the blood of goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt prayse me.

16 But vnto the vngodly sayde God: Why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceite.

20 Thou satest and spakest against thy brother: yea, and hast slaundered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee (O God) after thy great goodnesse: according vnto the multitude of thy mercies, doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faultes: and my sinne

is

is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest trueth in the inwarde parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hysop, and I shal be cleane: thou shalt wash me, and I shalbe whiter then snow.

8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy help againe: and stablish me with thy free spirit.

13 Then shal I teach thy waies vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer mee from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes:

15 Thou shalt open my lippes, (O Lord:) and my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite hearte (O God) shalt thou not despise.

18 O

18 O bee fauourable and gratious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shal they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnesse of GOD: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnes: and to talke of lies more then righteousnes.

5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee and plucke thee out of thy dwelling, and root thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I wil alwayes giue thanks vnto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath saide in his heart: There is no God. Euening prayer.

2 Cor.

2 Corrupt are they, and become abhominable in their wickednes: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that woulde vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abhominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding that work wickednes: eating vp my people as if they would eat bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Jacob reioyce: and Israel shoulde be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart wil I giue thee, and

prayse thy name (O Lorde:) because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: howe I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischiefe, so maliciously are the set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnes and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I said, O that I had wings like a doue: for then would I flee away and be at rest.

7 Loe, then would I get mee away farre off: and remaine in the wildernesse.

8 I woulde make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lorde) and deuide them: for I haue spied vnrighteousnesse, and strife in the citie.

10 Day and night they goe about within the walles thereof: mischiefe also and sorow are in the middes of it.

11 Wickednesse is therein: deceite, and guile go not out of their streetes.

12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

13 Neither

13 Neither was it mine aduersarie that did magnifie him selfe against me: for then (paraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsel together: and walked in the house of God as friends.

16 Let death come hastily vpon them, & let them go downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will cal vpon God: and the Lorde shall saue me.

18 In the euening and morning, and at noone day wil I pray, and that instantly: and he shal heare my voyce.

19 It is he that hath deliuereth my soule in peace from the battell that was against me: for there were many with me.

20 Yea, euen God that indureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

21 Hee layd his hands vpon such as bee at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swordes.

23 O cast thy burthen vpon the Lord, and he shal nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirstie and deceitfull men shall not liue out halfe their dayes: neuertheles, my trust shal be in thee O Lord.

Miserere mei Deus. Psal. 56.

BE mercifull vnto mee, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me. Morning prayer.

2 Mine enemies are dayly in hande to swallow me vp: for they be many that fight against me, O thou most highest.

3 Neuertheless, though I am sometime afraide: yet put I my trust in thee.

4 I will praise God because of his worde: I haue put my trust in God, and wil not feare what flesh can doe vnto me.

5 They dayly mistake my wordes: all that they imagine, is to doe me euill.

6 They holde all together, and keepe themselues close: and marke my steppes, when they lay waite for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottel: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods worde will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I wil not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thanks.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Meserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, bee mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall bee my refuge, vntill this tyrannie be ouerpast.

2 I will call vpon the most high God: euen vnto the God that shal performe ỹ cause which I haue in hand.

3 He shall sende from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send foorth his mercie and truth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the middest of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake my glory, awake Lute and Harpe: I my selfe will awake right earely.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnes of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne they goe astray, and speake lyes.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the chawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoote their arrowes, let them bee rooted out.

7 Let them consume away like a Snaile, and bee like the vntimely fruite of a woman: and let them not see the Sunne.

8 Or euer your pottes bee made whote with thornes: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when hee seeth the vengeance: he shal wash his foote steps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer mee from mine enemies, (O God:) defend me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe they lie waiting for my soul: the mighty men are gathered against me, without any offence or fault of mine.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe mee, and beholde.

5 Stand vp (O Lorde GOD of hostes) thou God of Israel, to visite all the heathen: and bee not mercifull vnto them that offende of malicious wickednesse.

6 They goe to and fro in the Euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swordes are in their lips: for who doeth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and GOD shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the

words

wordes of their lippes, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and knowe that it is GOD which ruleth in Jacob, and vnto the endes of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meat: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the lande, and diuided it: heale the sores thereof for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen them a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand and heare me.

6 God hath spoken in his holinesse, I wil reioyce and diuide Sichem: and mete out the valley of Sucoth.

7 Gilead is mine, and Manasses is mine: Ephra-

tin also is the strength of my head, Juda is my law-giuer.

8 Moab is my wash-potte, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will leade mee into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall wee doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth wil I cal vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lorde, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.

8 So will I alwayes sing prayse vnto thy name: that I may dayly performe my vowes.

Nonne

Nonne Deo. Psal. 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 Hee verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long wil ye imagaine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall yee be and like a broken hedge.

4 Their deuise is only how to put him out whom God will exalt: their delight is in lyes, they giue good words with their mouth, but curse with their heart.

5 Neuertheless my soule waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence so that I shall not fall.

7 In God is my healthy and my glorie: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your heartes before him, for God is our hope.

9 As for the children of men they are but vaine: the children of men are deceitful vpon the waightes, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lorde art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Pſal. 63.

O God, thou art my God: earely will I ſeeke thee.
2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and drie land, where no water is.
3 Thus haue I looked for thee in holines: that I might behold thy power and glory.
4 For thy louing kindnes is better then the life it ſelfe: my lips ſhall prayſe thee.
5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.
6 My ſoule ſhall be ſatiſied, euen as it were with marrow and fatnes: when my mouth prayſeth thee with ioyfull lippes.
7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?
8 Becauſe thou haſt bene my helper: therefore vnder the ſhadow of thy wings will I reioyce.
9 My ſoule hangeth vpon thee: thy right hande hath vpholden me.
10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.
11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.
12 But the king ſhall reioyce in God, all they alſo that ſwere by him ſhal be commended: for the mouth of them that ſpeake lies ſhall be ſtopped.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.
2 Hide mee from the gathering together of the frowarde: and from the inſurrection of wicked doers.

3 Which haue whette their tongue like a swoꝛde: and shoote out their arrowes, euen bitter woꝛds.

4 That they may pꝛiuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: & commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and pꝛactise it: that they keepe secrete among themselues, euery man in thee deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall: in so much that who so seeth them, shall laugh them to scoꝛne.

9 And all men that see it, shall say, this hath God done: foꝛ they shall perceiue that it is his woꝛke.

10 The righteous shall reioyce in the Loꝛde, and put his trust in him: & all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

THOU, O God, art pꝛayed in Sion: and vnto thee shal the vowe be performed in Hieꝛusalem. Euening prayer.

2 Thou that heaꝛest the pꝛayer: vnto thee shall all flesh come.

3 My misdeedes pꝛeuaile against me: oh be thou mercifull vnto our sinnes.

4 Blessed is the man whome thou chooseſt, and receiueſt vnto thee: hee shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy temple.

5 Thou

5 Thou shalt shewe vs wonderfull thyngs in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noyse of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost partes of the earth, shalbe afraid at thy tokens: thou that makest the out goings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the encrease of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall droppe vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

14 The foldes shall bee full of sheepe: the valleyes also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye landes: sing prayses vnto the honour of his name, make his praise to be glorious.

2 Say vnto God, O howe wonderfull art thou in

in thy worke: through the greatneſſe of thy power ſhall thine enemies be found liars vnto thee.

3 For all the world ſhal worſhip thee: ſing of thee, and prayſe thy name.

4 O come hither, and beholde the workes of God: how wonderfull he is in his doing towarde the chyldren of men.

5 Hee turned the ſea into drie land: ſo that they went through the water on foote; there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and ſuch as will not beleeue, ſhall not be able to exalt themſelues.

7 O praiſe our God (ye people:) and make the voyce of his prayſe to be heard.

8 Which holdeth our ſoule in life: and ſuffereth not our feete to ſlip.

9 For thou (O God) haſt proued vs: thou alſo haſt tryed vs, like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: and layedſt trouble vpon our loynes.

11 Thou ſuffereddſt men to ride ouer our heades: we went through fire and water, and thou broughteſt vs out into a wealthy place.

12 I will go into thy houſe with burnt offerings: and will pay thee my vowes which I promiſed with my lippes, and ſpake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I will offer bullockes and goates.

14 O come hither and hearken all yee that feare God: and I will tell you what hee hath done for my ſoule.

15 I

15 I called vnto him with my mouth: and gaue him prayses with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath hearth me: and considered the voyce of my prayer.

18 Praysed bee God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let al the people praise thee.

4 O let the nations reioyce and bee glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon the earth.

5 Let the people praise thee, O God: let al the people praise thee.

6 Then shall the earth bring foorth her encrease: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O sing vnto GOD, and sing prayses vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his name, yea, and reioyce before him.

5 Hee is a father of the fatherlesse, and defendeth the cause of the widowes: euen God, in his holy habitation.

6 He is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runagates continue in scarcenesse.

7 O GOD, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of GOD: euen as Sinai also was mooued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gratious raine vpon thine inheritance: and refreshedst it when it was wearie.

10 Thy Congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of Preachers.

12 Kings with their armies did flee and were discomfited: and they of the housholde deuided the spoyle.

13 Though ye haue lyen among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like gold.

14 When the almightie scattered kings for their sake:

sake: then were they white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hil, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousande, euen thousands of Angels: and the Lorde is among them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thy enemies, that the Lorde God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whome commeth saluation: God is the Lorde by whome wee escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednes.

22 The Lorde hath saide, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from ỹ deepe of the Sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the Sanctuarie.

25 The singers goe before, the minstrels followe after: in the middest are the damosels playing with the timbrels.

29 Giue thankes, O Israel, vnto God the Lorde

in

in the congregations: from the ground of the heart.
27 There is litle Beniamin their ruler, and the princes of Juda their counsaile: the princes of Zabulon, and the princes of Nephtali.
28 Thy God hath sent forth strength for thee: stablish the thing, O God, ỹ thou hast wrought in vs.
29 For thy Temples sake at Hierusalem: so shall kings bring presents vnto thee.
30 When the company of ỹ speare men, and multitude of the mighty, are scattered abroad among the beastes of the people (so that they humbly bring peeces of siluer:) and when hee hath scattered the people that delight in warre.
31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.
32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.
33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.
34 Ascribe yee the power to God ouer Israel: his worship and strength is in the cloudes.
35 O God, wonderful art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue mee, G God: for the waters are come in, euen vnto my soule. Euening prayer.
2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.
3 I am wearie of crying, my throate is drie: my sight

sight faileth me for waiting so long vpon my God.

4 They that hate mee without a cause, are moe then the haires of my heade: they that are mine enemies, and would destroy me giltlesse, are mightie.

5 I paid them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lorde God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a straunger vnto my brethren: euen an alient vnto my mothers children.

9 For the zeale of thy house hath euen eaten mee: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackecloth also: and they iested vpon me.

12 They that sit in the gate speake against mee: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let mee bee deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

17 Heare

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on mee, but there was no man, neither found I any to comfort me.

22 They gaue mee gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take them selues withall: and let the thinges (that should haue bene for their wealth) bee vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they persecute him whome thou hast smitten: and they talke how they may vexe them whome thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousnes.

29 Let them bee wiped out of the booke of the liuing: and not bee written among the righteous.

30 As for me, when I am poore and in heauines: thy helpe (O God) shall lift me vp.

31 I wil praise the name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lorde: better then a bullocke that hath hornes and hookes.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and builde the cities of Iuda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruaunts shall inherit it: and they that loue his name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seek after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them (for their reward) be soone brought to shame: that crie ouer me, There, there.

4 But let al those that seeke thee, be ioyfull & glad in thee: and let all such as delight in thy saluation, say alway, The Lord be praised.

5 As for me, I am poore and in miserie: haste thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord make no long tarying.

In te Domine ſperaui. Pſal. 71.

IN thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid mee, and deliuer mee in thy righteouſneſſe, encline thyne eare vnto me, and ſaue me. Morning prayer.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe mee, for thou art my houſe of defence, and my caſtle.

3 Deliuer mee, O my God, out of the hand of the vngodly: out of the hande of the vnrighteous and cruell man.

4 For thou, O Lorde God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer ſince I was borne: thou art hee that tooke mee out of my mothers wombe, my prayſe ſhall be alway of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy prayſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay waite for my ſoule, take their counſaile together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haſte thee to helpe me.

11 Let them be confounded and periſh, that are againſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doe me euill.

12 As for mee, I will patiently abide alway: and will prayſe thee more and more.

13 My mouth shal dayly speake of thy righteousnesand saluation: for I know no end thereof.

14 I will goe foorth in the strength of the Lorde God: and will make mention of thy righteousnesse onely.

15 Thou (O God) hast taught me from my youth vp vntil now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to al them that are yet to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee? And yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I prayse thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whome thou hast deliuered.

22 My tongue also shal talke of thy righteousnes all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the king thy iudgements (O God:) and thy righteousnes vnto the kings sonne.

2 Then shall hee iudge the people according vnto right:

right: and defend the poore.

3 The mountaines also shall bring peace: and the litle hils righteousnes vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shal feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 Hee shall come downe like the rayne into a fleece of wooll: euen as the droppes that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds ende.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the Iles shal giue presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he cryeth: the needie also, and him that hath no helper.

13 He shalbe fauourable to the simple and needie: and shall preserue the soules of the poore.

13 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shalbe giuen of the golde of Arabia: prayer shalbe made euer vnto him, and daily shal he be praised.

16 There shall bee an heape of corne in the earth high vpon the hilles: his fruite shall shake like Li-

banus, and shalbe greene in the citie, like grasse vpon the earth.

17 His name shall endure for euer, his name shal remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lorde God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the name of his Maiestie for euer: and all the earth shalbe filled with his maiestie, Amen. Amen.

Quàm bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their eyes swell with fatnes: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and therout sucke they no small aduantage.

11 Tush (say they) howe shoulde God perceiue it:

is

is there knowledge in the most highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I clensed my heart in vaine, and washed my hands in innocencie.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuarie of God: then vnderstood I the ende of these men.

17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh howe suddenly doe they consume: perish, and come to a fearefull ende?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receiue me with glorie.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is

the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euil in thy sanctuarie.

5 Thine aduersaries roare in the middes of thy Congregations: and sette vp their banners for tokens.

6 Yee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But nowe they breake downe all the carued worke thereof: with Axes and Hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they sayd in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 Wee see not our tokens, there is not one Pro-

phet

phet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersarie doe this dishonour: how long shall the enemie blaspheme thy name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hande out of thy bosome to consume the enemie?

13 For God is my king of olde: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heades of Liuiathan in pieces: and gauest him to be meate for the people in the wildernes.

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and howe the foolish people hath blasphemed thy name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darkenes, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy name.

23 Arise, O God, maintaine thine owne cause: remem-

remember howe the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, encreaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee (O God) doe we giue thankes: yea, vnto thee doe we giue thanks.

2 Thy name also is so nigh: and that doe thy wonderous works declare.

3 When I receiue the congregation: I shall iudge according vnto right.

4 The earth is weake, & all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lorde there is a cup, and the wine is red: it is full mixt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: & praise him for euer.

12 All the hornes of the vngodly also wil I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his name is great in Israel.

2 At

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

6 At thy rebuke (O God of Jacob:) both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still,

9 When God arose to iudgement: and to helpe al the meeke vpon the earth.

10 The fiercenesse of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that are round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirite of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lorde: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble

ble that I cannot speake.

5 I haue considered the dayes of olde: & the yeres that are past.

6 I call to remembrance my song: & in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and wil he shut vp his louing kindnes in displeasure?

10 And I sayde, It is mine owne infirmitie: but I will remember the yeeres of the right hande of the most highest.

11 I will remember the workes of the Lord: and call to mind thy wonders of old time.

12 I will thinke also of thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraide: the depthes also were troubled.

17 The cloudes powred out water, the aire thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the grounde, the earth was mooued, and shooke withall.

19 Thy way is in the Sea, and thy pathes in the great

great waters: and thy footesteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

HEare my lawe, O my people: encline your eares vnto the woordes of my mouth. Euening prayer.

2 I will open my mouth in a parable: I wil declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue tolde vs.

4 That we should not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull woorks that he hath done.

5 Hee made a couenant with Jacob, and gaue Israel a law: which he commanded our forefathers to teach their children.

6 That their posteritie might knowe it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the woorks of God, but to keepe his commandements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battaile.

11 They kept not the couenant of God: and would not walke in his law.

12 But

12 But forgate what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

14 He deuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also hee ledde them with a cloude: and all the night through with a light of fire.

16 He claue the hard rocks in the wildernes: and gaue them drinke thereof, as it had bene out of the great depth.

17 He brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most highest in the wildernesse.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 Hee smote the stonie rocke in deede, that the water gushed out, and the streames flowed withal: but can he giue bread also, or prouide flesh for his people?

22 When the Lorde heard this, he was wroth: so the fire was kindled in Jacob, & there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rayned downe Manna also vpon them for

for to eate: and gaue them foode from heauen.

26 So man did eate Angels foode: & he sent them meate ynough.

27 He caused the East winde to blowe vnder heauen: & through his power he brought in the South-west winde.

28 Hee rayned flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen rounde about their habitation.

30 So they did eate and were well filled, for hee gaue them their own desire: they were not disapointed of their lust.

31 But while the meat was yet in their mouths, the heauie wrath of God came vpon them, and slue the welthiest of them: yet and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous works.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them earely and inquired after God.

35 And they remembred that GOD was their strength: and that the high GOD was their redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his couenant.

38 But he was so mercifull that he forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned he his wrath away:

and

and woulde not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy one of Israel.

43 They thought not of his hand: and of the day when hee deliuered them from the hande of the enemie.

44 How hee had wrought his miracles in Egypt: and his wonders in the fielde of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them and deuoured them vp: and frogges to destroy them.

47 He gaue their fruite vnto the Caterpiller: and their labour vnto the Grashopper.

48 Hee destroyed their Vines with haile stones: and their Mulberie trees with the frost.

49 He smote their Cattell also with haile stones: and their flockes with hote thunder bolts.

50 He cast vpon them the furiousnes of his wrath: anger, displeasure, and trouble: and sent euil angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, hee ledde them foorth

foorth like sheepe: and caryed them in the wildernes like a flocke.

54 He brought them out safely that they shoulde not feare: & ouerwhelmed their enemies w̄ the sea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimones.

58 But turned their backes, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silō: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sworde: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to marriage.

65 Their priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his temple on high: and layd the foundation of it like the ground which hee hath made continually.

71 He chose Dauid also his seruant: & tooke him away from the sheepefolds.

72 As he was following the Ewes great with yoong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull & true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodyes of thy seruants haue they giuē to be meat vnto the foules of the aire: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdoms that haue not called vpon thy name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

7 O remember not our old sinnes, but haue mer-

cie

cie vpon vs, and that soone: for we are come to great miserie.

9 Helpe vs, O God of our saluation, for the glorie of thy name: O deliuer vs, and be merciful vnto our sinnes for thy names sake.

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shedde: bee openly shewed vpon the heauen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou them that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen folde into their bosome.

14 So wee that bee thy people and sheepe of thy pasture, shall giue thee thanks for euer: and will alway be shewing forth thy prayse from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou bee angry with thy people that prayeth?

5 Thou fedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neigh-

bours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hilles were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they which goe by plucke vp her grapes?

13 The wilde Bore out of the wood doeth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visite this vine.

15 And the place of the vineyarde that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countemance.

17 Let thy hande bee vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the mery Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when hee came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making of pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee, what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am thy Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fil it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne heartes lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found lyers: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest

wheate floure: and with hony out of the ſtonie rocke ſhould I haue ſatiſfied thee.

Deus ſtetit. Pſal. 82.

Euening prayer.

GOD ſtandeth in the congregation of princes: he is a Iudge among gods.

2 Howe long will yee giue wrong iudgement: and accept the perſons of the vngodly?

3 Defend the poore and fatherleſſe: ſee that ſuch as be in neede and neceſſitie haue right.

4 Deliuer the outcaſt and poore: ſaue them from the hand of the vngodly.

5 They will not be learned nor vnderſtande, but walke on ſtill in darkneſſe: al the foundations of the earth be out of courſe.

6 I haue ſaid, ye are gods: and ye all are children of the moſt higheſt.

7 But ye ſhall die like men: and fall like one of the princes.

8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus quis ſimilis? Pſal. 83.

HOlde not thy tongue, O God, keepe not ſtill ſilence: refraine not thy ſelfe, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counſell againſt thy ſecret ones.

4 They haue ſaide, Come, and let vs roote them out, that they bee no more a people: & that the name of Iſrael may be no more in remembrance.

5 For they haue caſt their heades together with one conſent: and are confederate againſt thee.

6 The tabernacles of the Edomites and the Iſmaelites:

maelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amelech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the doung of the earth.

11 Make them and their princes like Horeb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quàm dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes.

2 My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and

the swallowe a nest, where shee may lay her yong: euen thine altars, O Lorde of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of miserie, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwell in the tents of vngodlines.

12 For the Lorde God is a light and defence: the Lorde will giue grace and worshippe, and no good thing shall he withholde from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LORD, thou art become gracious vnto the land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathful indignation.

4 Turne vs then, O God our Sauiour: and let thine

thine anger ceaſe from vs.

5 Wilt thou be diſpleaſed at vs for euer: and wilt thou ſtretch out thy wrath from one generation to another?

6 Wilt thou not returne againe and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord: and graunt vs thy ſaluation.

8 I will hearken what the Lord God wil ſay concerning me: for he ſhall ſpeake peace vnto his people, and to his Saintes, that they turne not againe.

9 For his ſaluation is nigh them that feare him: that glory may dwel in our land.

10 Mercie and trueth are met together: righteouſnes and peace haue kiſſed each other.

11 Trueth ſhal flouriſh out of the earth: and righteouſnes hath looked downe from heauen.

12 Yea, the Lord ſhall ſhew louing kindnes: and our land ſhall giue her increaſe.

13 Righteouſnes ſhall goe before him: and he ſhal direct his going in the way.

Inclina Domine. Pſal. 86.

Morning prayer.

BOwe downe thine eare, O Lorde, and heare me: for I am poore and in miſery.

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunt that putteth his truſt in thee.

3 Be merciful vnto me, O Lord: for I wil cal daily vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee (O Lord) doe I lift vp my ſoule.

5 For thou Lord art good and gratious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lorde vnto my prayer: and ponder

the

the voyce of mine humble desires.

7 In the time of my trouble I wil call vpon thee: for thou heerest me.

8 Among the gods there is none like vnto thee (O Lord:) there is none that can doe as thou doest.

9 All nations whome thou hast made, shall come and worship thee O Lord: and shal glorifie thy name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy name.

12 I will thanke thee, O Lorde my God, with all my heart: and I will prayse thy name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against mee: and the Congregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art ful of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto mee, and haue mercie vpon mee: giue thy strength vnto thy seruant, and help the sonne of thine handmaide.

17 Shewe some good token vpon mee for good, that they which hate me may see it, and be ashamed: because thou Lorde hast holpen mee, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie

citie of God.

3 I will thinke vpon Rahab and Babylon: with them that knowe me.

4 Beholde yee the Philistines also: and they of Tyre, with the Moorians, loe, there was he borne.

5 And of Sion it shall bee reported, that hee was borne in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and Trumpetters shall hee rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lorde God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe down into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast layde me in the lowest pit: in a place of darkenes, and in the deepe.

6 Thine indignation lyeth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I can not get foorth.

9 My sight faileth for very trouble: Lorde I haue called dayly vpon thee, I haue stretched out my

handes

hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and prayse thee?

11 Shall thy louing kindnesse bee shewed in the graue: or thy faithfulnes in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnes in the land where al things are forgotten?

13 Vnto thee haue I cryed, O Lord: and earely shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Morning prayer.

MY song shalbe alway of the louing kindnes of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy truth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shal praise thy wonderous workes: and thy trueth in the Congregation

of

of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsaile of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mightie Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layde the foundation of the round worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

16 Blessed is the people (O Lorde) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shalbe daylyin thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our king.

20 Thou

20 Thou spakest sometime in visions vnto thy Saintes, and saydest: I haue layd helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shall hold him fast: and my arme shal strengthen him.

23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shalbe with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floodes.

27 He shall cal me, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercie will I keepe for him for euermore: and my couenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke not in my iudgements.

32 If they breake my statutes, and keepe not my commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheles, my louing kindnesse wil I not vtterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes: I haue sworne once by my holinesse that I would not faile Dauid.

35 His

35 His seede shall endure for euer: and his seat is like as the sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnes in heauen.

37 But thou hast abhorred and forsaken thine anoynted: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: & cast his throne downe to the ground.

44 The daies of his youth hast thou shortened: and couered him with dishonour.

45 Lorde, how long wilt thou hide thy selfe? for euer? and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lorde, where are thy olde louing kindnesses: which thou swarest vnto Dauid in thy truth?

49 Remember (Lorde) the rebuke that thy seruants haue: and howe I do beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slaundered the footsteps of thine anointed:

prayed be the Lord for euermore. Amen. Amen.

Domine refugium. Psal. 90.

Morning prayer.

LOrde thou hast bene our refuge: from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dried vp, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, al our dayes are gone: we bring our yeeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourscore yeres: yet is their strength then but labour and sorow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisdome.

13 Turne

13 Turne thee againe (O Lorde) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most high: shall abide vnder the shadowe of the almightie.

2 I wil say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrowe that flieth by day.

6 For the pestilence that walketh in the darknes: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hande: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the young Lion and the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therfore shal I deliuer him: I shal set him vp, because he hath knowen my Name.

15 He shal cal vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer h'm, and bring him to honour.

16 With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy Name, O most high-est.

2 To tell of thy louing kindnes earely in the morning: and of thy trueth in the night season.

3 Vpon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lord hast made mee glad thorowe thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy workes: and thy thoughtes are very deepe.

6 And vnwise man doeth not well consider this:

and

and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lorde) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall be exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

10 Mine eie also shal see his lust of mine enemies: and mine eare shal heare his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lorde: shall flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shall be fat and well liking.

14 That they may shewe howe true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

THe Lord is King, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded himselfe with strength. Euening prayer.

2 He hath made the rounde worlde so sure: that it cannot be mooued.

3 Euer since the world began, hath thy seate bene prepared: thou art from euerlasting:

4 The floods are risen (O Lorde) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea, are mightie, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lorde, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God to whome vengeance belongeth: thou God to whome vengeance belongeth, shew thy selfe.

2 Arise thou iudge of the worlde: and reward the proud after their deseruing.

3 Lord, how long shal the vngodly: how long shal the vngodly triumph?

4 Howe long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lorde shall not see: neither shall the God of Jacob regard it.

8 Take heede ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lorde knoweth the thoughtes of man: that they are but vaine.

12 Blessed is the man whome thou chastened (O Lord:) and teachest him in thy law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For

14 For the Lord will not faile his people: neither wil he forsake his inheritance.

15 Until righteousnesse turne againe vnto iudgement: al such as be true in heart shall follow it.

16 Who will rise vp with mee against the wicked: or who will take my part against the euill doers?

17 If the Lorde had not helped me: it had not failed but my soule had bene put to silence.

18 But when I sayde, My foote hath slipped: thy mercie (O Lord) held me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shal recompense them their wickednes, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

COme, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation. Morning prayer.

2 Let vs come before his presence with thankesgiuing: and shewe our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King

aboue all gods.

4 In his hand are al the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and hee made it: and his handes prepared the drie land.

6 O come, let vs worshippe and fall downe: and kneele before the Lord our maker.

7 For he is (the Lorde) our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and saw my works.

10 Fourtie yeeres long was I grieued with this generation, and sayde: It is a people that do erre in their heart, for they haue not knowen my wayes.

11 Vnto whome I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lorde a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lorde, and praise his name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not worthily bee praysed: hee is more to bee feared then all gods.

5 As for all the gods of the heathen: they bee but idoles: but it is the Lorde that made the heauens.

6 Glory

6 Glory and worshippe are before him: power and honour are in his sanctuarie.

7 Ascribe vnto the Lord, (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his name: bring presents, and come into his courtes.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast that it cannot be mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the fielde be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his truth.

Dominus regnauit. Psal. 97.

THe Lorde is King, the earth may bee glad thereof: yea, the multitude of the Iles may bee glad thereof.

2 Cloudes and darkenesse are rounde about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hilles melted like ware at the presence of

the Lorde: at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be al they that worshippe carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, & reioyced: and the daughters of Juda were gladde, because of thy iudgements, O Lord.

9 For thou Lord are higher, then al that are in the earth: thou art exalted far aboue al gods.

10 O ye that loue the Lorde, see that yee hate the thing which is euill: the Lord preserueth the soules of his saints, hee shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnes for such as be true hearted.

12 Reioyce in the Lorde ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening prayer.

O Sing vnto the Lord a new song: for hee hath done marueilous things.

2 With his owne right hande, and with his holy arme: hath hee gotten himselfe the victorie.

3 The Lorde declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercie and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.

6 Praise

6 Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.
7 With trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.
8 Let the sea make a noyse, and all that therin is: the round world, and they that dwell therein.
9 Let the floods clap their hands, and let the hils be ioyfull together before the Lorde: for he is come to iudge the earth.
10 With righteousnesse shall he iudge the worlde: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lorde is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, bee the earth neuer so vnquiet.
2 The Lord is great in Sion: and high aboue all people.
3 They shall giue thankes vnto thy name: which is great, wonderfull, and holy.
4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Jacob.
5 O magnifie the Lord our God: and fall downe before his footestoole, for he is holy.
6 Moses and Aaron among his priests, and Samuel among such as call vpon his name: these called vpon the Lord, and he heard them.
7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gaue them.
8 Thou heardest them (O Lorde our God:) thou forgauest them, O God, and punishedst their owne inuentions.
9 O magnifie the Lorde our God, and worshippe him

him vpon his holy hill: for the Lorde our God is holy.

Iubilate Deo. Psal. 100.

O Bee ioyfull in the Lorde all ye lands: serue the Lord with gladnes, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O go your wayes into his gates with thankesgiuing, and into his courtes with prayse: be thankfull vnto him, and speake good of his name.

4 For the Lord is gratious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall bee of mercie and iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I wil walke in my house with a perfect hart.

4 I wil take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so also hath a proude looke, and high stomacke: I will not suffer him.

8 Mine eies looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall bee my seruant.

nant.

10 There shall no deceitfull person dwell in my house: hee that telleth lies shall not tarie in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out al wicked doers from the Citie of the Lord.

Domine exaudi, Psal. 102.

HEare my prayer, O Lorde: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernes: and like an Owle that is in the desart.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are madde vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shal feare thy name, O Lord: and all the kings of the earth thy maiestie.

16 When the Lord shal build vp Sion: and when his glorie shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shal be written for those that come after: and the people which shall bee borne, shall praise the Lord.

19 For he hath looked down from his sanctuary: out of heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appoynted vnto death.

21 That they may declare the name of the Lorde in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lorde.

23 He brought down my strength in my iourney: and shortened my dayes.

24 But I sayd, O my God, take me not away in the middest of mine age: as for thy yeres they endure throughout all generations.

25 Thou Lorde in the beginning hast laide the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they

all shall waxe olde as doth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeres shall not faile.

28 The children of thy seruantes shall continue: and their seede shall stande fast in thy sight.

Benedic anima mea. Psal. 103.

PRayse the Lord, O my soule: and all that is within me, prayse his holy name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an eagle.

6 The Lorde executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lorde is full of compassion and mercie: long suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also towarde them that feare him.

12 Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord merciful vnto thē that feare him.

14 For

14 For he knoweth whereof wee bee made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee florisheth as a flowre of the fielde.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnes vpon childrens children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.

21 O prayse the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, al ye workes of his, in al places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lorde, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels spirits: and his ministers a flaming fire.

5 He

5 He layd the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid:

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their boundes, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beastes of the fielde drinke thereof: and the wild asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and breade to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birdes made their nestes: and the Firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Conies.

19 He appointed the Moone for certaine seasons:

and

and the sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beastes of the forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lorde, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes, and there is that Liuiathan: whome thou thast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned to their dust againe.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renue the face of the earth.

31 The glorious maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hilles they shall smoke.

33 I will sing vnto the Lord as long as I liue:

I

I wil praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lorde, and call vpon his name: tell the people what things he hath done.

2 O let your songs bee of him, and praise him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the merueilous workes that hee hath done: his wonders, and the iudgments of his mouth.

6 O yeseede of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his Iudgments are in al the world.

8 He hath bene alway mindfull of his couenant and promise: that hee made to a thousande generations.

9 Euen the couenant that hee made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a law: and to Israel for an euerlasting testament.

11 Saying, vnto thee wil I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a fewe of them: and

they ſtrangers in the land.

13 What time as they went from one nation to an other: from one kingdom to another people.

14 He ſuffered no man to doe them wrong: but reproued euen kings for their ſakes.

15 Touch not mine anoynted: and doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land: and deſtroyed all the prouiſion of bread.

17 But he had ſent a man before them: euen Joſeph which was ſould to be a bond ſeruant.

18 Whoſe feete they hurt in the ſtockes: the yron entred into his ſoule.

19 Until the time came that his cauſe was knowen: the word of the Lord tried him.

20 The king ſent and deliuered him: the prince of the people let him go free.

21 He made him Lord alſo of his houſe: and ruler of all his ſubſtance.

22 That he might enſourme his princes after his will: and teach his Senatours wiſedome.

23 Iſrael alſo came into Egypt: and Jacob was a ſtranger in the land of Ham.

24 And he encreaſed his people exceedingly: and made them ſtronger then their enemies.

25 Whoſe heart turned, ſo that they hated his people: and dealt vntruly with his ſeruants.

26 Then ſent hee Moſes his ſeruant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkenes, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and ſlewe

their

their fish.

30 Their land brought foorth Frogges: yea, euen in their kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

23 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the worde, and the grashoppers came, and caterpillars innumerable: and did eate vp al the grasse in their land, and deuoured the fruite of their ground.

35 Hee smote all the first borne in the land: euen the chiefest of all their strength.

36 Hee brought them foorth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal 105.

Euening prayer.

O Giue thankes vnto the Lorde, for he is gracious: and his mercy endureth for euer.

2 Who can expresse the noble acts of the Lorde: or shewe forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visite mee with thy saluation.

5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, euen at the red sea.

8 Neuertheless, hee helped them for his names sake: that hee might make his power to be knowen.

9 He rebuked the red sea also, and it was dried vp: so hee led them through the deepe, as through a wildernesse.

10 And hee saued them from the aduersaries hand: and deliuered them from the hande of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But

13 But within a while they forgat his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desart.

15 And hee gaue them their desire: and sent leannes withal into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a Calfe that eateth hay.

21 And they forgat God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red sea.

23 So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkned not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernes.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offrings of the dead.

29 Thus they prouoked him vnto anger with their owne innentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousnes: among all posterities for euermore.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirite: so that he spake vnaduisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offred their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offred vnto the Idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stayned with their owne works: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that hee abhorred his owne inhertance.

40 And he gaue them ouer into the hand of the heathen: and they that hated them were lordes ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did hee deliuer them: but they rebelled

rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpon his couenant, and pitied them according to the multitude of his mercies: yea, hee made al those that had led them away captiue to pity them.

45 Deliuer vs (O Lorde our God) and gather vs from among the heathen: that we may giue thanks vnto thy holy name, & make our boast of thy prayse.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let al the people say, Amen.

Confitemini Domino. Psal. 107.

Giue thankes vnto the Lord, for hee is gratious: and his mercie endureth for euer. Morning prayer.

2 Let them giue thanks whom the Lord hath redeemed: & deliuered from the hand of the enemie.

3 And gathered them out of the landes, from the East and from the West: from the North & from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cryed vnto the Lorde in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praise the Lorde

for his goodnesse: and declare his wonders that hee doeth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit darkenesse and in the shadowe of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most high.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenes, and out of the shadowe of death: and brake their bondes in sunder.

15 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble he deliuered them out of their distresse.

20 He sent his worde and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that hee doth for the children of men.

22 That they would offer vnto him the sacrifice

of

of thanksgiuing: and tell out his workes with gladnesse.

23 They that go downe to the sea in the ships: and occupy their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deepe.

25 For at his worde the stormie winde ariseth: which lifteth vp the waues thereof:

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stacker like a drunken man: and are at their wits end.

28 So when thy cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore prayse the Lorde for his goodnesse: and declare the woonders that he doth for the children of men.

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein:

34 Againe he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a citie to dwell in.

37 That

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though he suffer them to be euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him housholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: and they shall vnderstand the louing kindnes of ỹ Lorde.

Paratum cor meum. Psal. 108.

Euening prayer.

O God, my heart is ready (my heart is ready:) I wil sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right earely.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holines: I will reioyce there-

therefore and deuid Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of mine head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, O God, go forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall do great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitful is open vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without cause,

3 For the loue that I had vnto them, lo, they take now my contrary part: but I giue my selfe vnto praier.

4 Thus haue they rewarded me euil for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be fewe: and let another take his

his office.

8 Let his children be fatherles: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seeke it out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posterite be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the sight of the Lorde: and let the sinne of his mother be done away.

14 Let them alway be before the Lorde: that hee may roote out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helples man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, and it shal happen vnto him: he loued not blessing, therefore shall it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withal.

19 Let it thus happen from the Lorde vnto mine enemies: and to those that speake euil against my soule.

20 But deale thou with mee (O Lorde God) according

cording vnto thy name: for sweete is thy mercy.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadowe that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) oh saue me according to thy mercie.

26 And they shall knowe howe that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for mee, I will giue great thanks vnto the Lorde with my mouth: and praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lord said vnto my Lord: sit thou on my right hand, vntil I make thine enemies thy foote stoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worshippe: the dewe

dewe of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

2 The works of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous works: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his couenant.

6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the Heathen,

7 The workes of his hands are verity and iudgement: all his commaudements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lorde is the beginning of wisedome:

wisedome: a good vnderstanding haue all they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the mane that feareth the Lord: he hath great delight in his commandements.

2 His seede shall be mightie vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnes endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is merciful, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his words with discretion.

6 For he will neuer be moued: and the righteous shall be had in euerlasting remembrance.

7 He will not be afraide for any euil tydings: for his heart standeth fast and beleeueth in the Lord.

8 His heart is established & will not shrinke: vntil he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shal see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRayse the Lord (O ye seruãts:) O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for euermore.

3 The Lords name is praysed: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lorde is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That hee may set him with the Princes: euen with the princes of the people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuarie: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hils like yong sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines that ye skipped like Rammes: and ye litle hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the harde rocke into a standing water: and the flint stone in to a springing Well.

Non nobis Domine, Psal. 115.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name giue the praise: for thy louing mercie, and for thy truethys sake.

2 Where-

2 Wherefore shall the heathen say: where is now their God?

3 As for our God hee is in heauen: hee hath done whatsoeuer pleaseth him.

4 Their idoles are siluer and gold:euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they and see not.

6 They haue eares and heare not: noses haue they,and smel not.

7 They haue handes, and handle not,feete haue they, and walke not: neither speake they through their throate.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel,trust thou in the Lord: he is their succour and defender.

10 Ye House of Aaron,put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lord: he is their helper and defender.

12 The Lorde hath bene mindefull of vs, and he shall blesse vs:euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lorde:both small and great.

14 The Lorde shall encrease you more and more: you and your children.

15 Yee are the blessed of the Lorde: which made heauen and earth.

16 Al the whole heauens are the Lords:the earth hath he giuen to the children of men.

17 The dead prayse not thee, O Lord: neither all they that goe downe into the silence.

18 But wee will praise the Lorde: from this time forth for euermore. Prayse the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lorde hath heard the voyce of my praier.

2 That hee hath inclined his eare vnto me: therefore wil I call vpon him as long as I liue.

3 The snares of death compassed me round about: & the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the name of the Lord: O Lorde, I beseech thee deliuer my soule.

5 Gracious is the Lorde and righteous: yea our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule frō death: mine eies from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shal I giue vnto the Lord: for all the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and cal vpon the name of the Lord.

13 I will pay my vowes now in the presence of al his people: right deare in the sight of the Lord, is the death of his saints.

14 Behold

14 Behold (O Lord) how that I am thy seruant: I am thy seruant and the sonne of thine handmaide, thou hast broken my bones in sunder.

15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the name of the Lord.

16 I will pay my vowes vnto the Lorde, in the sight of all his people: in the Courtes of the Lordes house, euen in ỹ mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lord all ye heathen: praise him al ye nations.

2 For his mercifull kindenes is euer more & more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gratious: because his mercie endureth for euer.

2 Let Israel nowe confesse, that hee is gratious: and that his mercie endureth for euer.

3 Let the house of Aaron nowe confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lorde is on my side: I will not feare what man doth vnto me.

7 The Lorde taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lorde: then to put

any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord I will destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the name of the Lord wil I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the worde hath the preeminence: the right hand of the Lorde bringeth mightie things to passe.

17 I will not die but liue: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lordes doing: & it is maruielous in our eyes.

24 This is the day which the Lorde hath made:

we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs nowe prosperitie.

26 Blessed bee hee that cometh in the name of the Lorde: we haue wished you good lucke, yee that be of the house of the Lord.

27 God is the Lorde which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

18 Thou art my God, and I will thanke thee: thou art my God and I will prayse thee.

29 O giue thanks vnto the Lord, for hee is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the way of the Lord. Euening prayer.

2 Blessed are they ỹ keepe his testimonies: & seeke him w̃ their whole heart.

3 For they which do no wickednesse: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the iudgements of thy righteousnes.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithal shall a yong man clense his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy wordes haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach mee thy statutes.

5 With my lippes haue I beene telling: of all the iudgementes of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commaundements: and haue respect vnto thy wayes.

8 My delight shall bee in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eies: that I may see the wonderous things of thy law.

3 I am a stranger vpon earth: O hide not thy commadements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sitte and speake against me: but thy seruant is occupyed in thy statutes.

8 For thy testimonies are my delight: and my counsailers.

Ad-

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me accoꝛding to thy woꝛd.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make mee to vnderstande the way of thy commandements: and so shall I talke of thy wonderous woꝛkes.

4 My soule melteth away foꝛ very heauines: comfoꝛt thou me accoꝛding vnto thy woꝛd.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I haue chosen the way of trueth: and thy iudgements haue I laid befoꝛe me.

7 I haue sticken vnto thy testimonies: O Loꝛde confound me not.

8 I wil runne the way of thy commaundements: when thou hast set my heart at libertie.

Legem pone.

TEach mee, O Loꝛde, the way of thy statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shal keepe thy law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy commaundements: foꝛ therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

6 O stablish thy woꝛde in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraide of: foꝛ thy iudgements are good.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lorde: euen thy saluation, according vnto thy word.

2 So shal I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the worde of thy trueth vtterly out of my mouth: for my hope is in thy iudgements.

4 So shall I alway keepe thy lawe: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy commaundements.

6 I will speake of thy testimonies also, euen before kings: and will not be ashamed.

7 And my delight shall bee in thy commaundements: which I haue loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my studie shall be in thy statutes.

Memor esto verbi tui.

OThinke vpon thy seruaunt as concerning thy worde: wherein thou hast caused mee to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraide: for the vngodly that forsake thy law.

6 Thy

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy law.

8 This I had: because I kept thy commaundements.

Portio mea Domine.

THou art my portion, O Lorde: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be merciful vnto me according to thy word.

3 I called mine owne waies to remembrance: and turned my feete vnto thy testimonies,

4 I made hast, and prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast delt graciously with thy seruant: according vnto thy word.

2 O learne mee true vnderstanding & knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach mee thy statutes.

5 The proude haue imagined a lie against mee:

but

but I will keepe thy commaundements with my whole heart.

6 Their heart is as fatte as brawne: but my delight hath bene in thy law.

7 It is good for mee that I haue beene in trouble: that I may learne thy statutes.

8 The lawe of thy mouth is deerer vnto mee: then thousands of golde and siluer.

Manus tuæ fecerunt me.

Euening prayer.

THy hands haue made me, and fashioned me: O giue mee vnderstanding, that I may learne thy commandements.

2 They that feare thee, will bee glad when they see mee: because I haue put my trust in thy word.

3 I knowe (O Lorde,) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindenesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue for thy law is my delight.

6 Let the proude be confounded, for they goe wickedly about to destroy mee: but I will be occupyed in thy commandemets.

7 Let such as feare thee and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed, for thy saluation: & I haue a good hope because of thy word.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me.

3 For

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proude haue digged pits for mee: which are not after thy law.

6 All thy commaundements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continune this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy law: I should haue perished in my trouble.

5 I will neuer forget thy commaundements: for with them thou hast quickened me.

6 I am thine, oh saue mee: for I haue sought thy commandements.

7 The vngodly lay waite for me, to destroy me: but I wil consider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

Lorde, what loue haue I vnto thy law: all the day long is my study in it.

2 Thou

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O howe sweete are thy wordes vnto my throte: yea sweeter then hony vnto my mouth.

8 Through thy commaundements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning prayer.

THy worde is a lanterne vnto my feete: and a light vnto my pathes.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken mee (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in mine hande: yet doe I not forget thy law.

6 The vngodly haue layd a snare for mee: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the ende.

Iniquos

Iniquos odio habui.

I Hate them that imagine euill things: but thy law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I wil keepe the commandements of my God.

4 O stablish me according vnto thy worde, that I may liue: and let me not be disappointed of my hope.

5 Holde thou me vp, and I shall bee safe: yea, my delight shall euer be in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy healthy and for the worde of thy righteousnes.

4 O deale with thy seruaunt according to thy louing mercie: and teach me thy statutes.

5 I am thy seruant, O graunt me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lorde to lay to thine hande: for they haue destroyed thy law.

7 For I loue thy commaundements: aboue golde and precious stone.

8 Therefore holde I straite all thy commaundementes:

dements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon mee, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednes haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shewe the light of thy countenance vpon thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy lawe.

Iustus es Domine.

RIghteous art thou, O Lorde: and true is thy iudgement.

2 The testimonies that thou hast commaunded: are exceeding righteous and true.

3 My zeale hath euen consumed me: because mine enemies haue forgotten thy wordes.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy law is the truth.

7 Trouble and heauinesse haue taken holde vpon me: yet is my delight in thy commandements.

8 The

8 The righteousnes of thy testimonies is euerlasting: O graunt mee vnderstanding and I shall liue.

Clamaui in toto corde meo.

I Call with my whole heart: heare me, O Lord, I will keepe thy statutes. Euening prayer.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning doe I crie vnto thee: for thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lorde) according vnto thy louing kindnesse: quicken me according as thou art woont.

6 They draw nigh, that of malice persecute mee: and are farre from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy law.

2 Auenge thou my cause and deliuer me: quicken me according vnto thy word.

3 Health is far from the vngodly: for they regarde not thy statutes.

4 Great is thy mercie, O Lorde: quicken mee as thou art woont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.

6 It grieueth me when I see the transgressours: because

because they keepe not my law.

7 Consider, O Lord, howe I loue thy commaundements: O quicken mee according to thy louing kindnesse.

8 Thy worde is true from euerlasting: all the iudgementes of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

2 I am as glad of thy worde: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according vnto thy word.

2 Let my suplication come before thee: deliuer me according to thy word.

3 My lippes shall speake of thy prayse: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy worde: for all thy commandements are righteous.

5 Let thine hande helpe mee: for I haue chosen thy

thy commandements.

6 I haue longed for thy sauing health, O Lorde: and in thy law is my delight.

7 Oh let my soule liue, and it shall prayse thee: and thy iudgements shall helpe.

8 I haue gone astray like a sheep that is lost: oh seek thy seruant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me,

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hot burning coales.

4 Wo is me, that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but whē I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

4 Beholde, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the sunne shall not burne thee by daie:

neither the moone by night.

7 The Lorde shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lorde shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they sayd vnto me: we wil goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lorde: to testifie vnto Israel, to giue thankes vnto the name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plentiousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lorde our God: I will seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eies of a maiden vnto the hand of her mistres: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpō vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly dispised.

4 Our soule is filled with the scornefull reproofe

of

of the wealthie: and with the dispitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

IF the Lorde himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not beene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streme had gone ouer our soule.

4 The deepe waters of the proude: had gone ouer our soule.

5 But praised be the Lorde: which hath not giuen vs ouer for a praie vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lorde: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednes.

4 Do wel, O Lorde: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lorde turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayde they among the heathen: the Lorde hath done great things for them.

4 Yea, the Lord hath done great things for vs alreadie: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 Hee that nowgoeth on his way weeping, and beareth foorth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labor that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnes: for so he giueth his beloued sleepe.

4 Loe, children and the fruite of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the yong children.

6 Happie is the man that hath his quiuer full of them: they shal not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.
3 Thy wife shall be as the fruitfull vine: vpon the wals of thine house.
4 Thy children like the Oliue branches: round about thy table.
5 Loe, thus shall the man be blessed: that feareth the Lord.
6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.
7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say.)
2 Yea many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.
3 The plowers plowed vpon my backe: and made long furrowes.
4 But the righteous God: hath hewen the snares of the vngodly in pieces.
5 Let them be confounded & turned backeward: as many as haue euil will at Sion.
6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it bee plucked vp.
7 Wherewith the Mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.
8 So that they which goe by, say not so much as the Lord prosper you: wee wish you good lucke in the name of the Lord.

De profundis. Psal. 130.

OVt of the deep haue I called vnto thee (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lorde wilt bee extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lorde, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lorde: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrde, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrde remember Dauid: and all his trouble.

2 How he sware vnto the Lord: and vowed a vowe vnto the almightie God of Jacob.

3 I will

3 I will not come within the tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temple of my heade to take any rest.

5 Vntill I finde out a place for the temples of the Lorde: an habitation for the mightie God of Iacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 Wee will goe into his tabernale: and fall lowe on our knees before his footstoole.

8 Arise, O Lorde, into thy resting place: thou and the arke of thy strength.

9 Let thy Priestes be clothed with righteousnesse, and let thy Saints sing with ioyfulnes.

10 For thy seruant Dauids sake: turne not away the presence of thine anoynted.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children wil keepe my couenant, and my testimonies that I shall learne them: their children also shall sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to bee an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will bleste her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priestes with health: and her saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.
19 As for his enemies, I will clothe them with shame: but vpon himselfe shal his crowne flourish.

Ecce quàm bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwel together in vnitie.
2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.
3 Like as the deaw of Hermon: which fell vpon the hill of Sion.
4 For there the Lorde promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.
2 Ye that by night stand in the house of the Lord: euen in the courtes of the house of our God.
3 Lift vp your hands in the sanctuarie, and praise the Lord.
4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

OPraise the Lord, laude ye the name of the Lord: praise it, O ye seruants of the Lord.
2 Ye that stand in the house of the Lorde: in the courtes of the house of our God.
3 O praise the Lord, for the Lord is gracious: O sing praises vnto his name, for it is louely.
4 For why? the Lorde hath chosen Jacob vnto himselfe: and Israel for his owne possession.
5 For I know that the Lorde is great: and that

our

our Lord is aboue all gods.

6 Whatsoeuer the Lorde pleased, that did hee in heauen and earth: and in the sea, and in all deepe places.

7 He bringeth forth the cloudes from the mids of the worlde: and sendeth foorth lightenings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slewe mightie kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eies haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Prayse the Lord ye house of Israel: prayse the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare

the

the Lord, praise the Lord.

21 Praysed be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Pal. 136.

Euening prayer.

O Giue thankes vnto the Lorde, for hee is gracious: and his mercie endureth for euer.

2 O giue thankes vnto the God of al gods: for his mercie endureth for euer.

3 O thanke the Lorde of all Lordes: for his mercy endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisdome made the heauens: for his mercie endureth for euer.

6 Which laide out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer:

8 The sunne to rule the day: for his mercie endureth for euer.

9 The moone and the stars to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With a mightie hande and stretched out arme: for his mercie endureth for euer.

13 Which deuided the redde sea in two partes: for his mercie endureth for euer.

14 And made Israel to goe through the middest of it: for his mercie endureth for euer.

15 But as for Pharao and his host, he ouerthrew them

them in the red Sea: for his mercy endureth for euer.
16 Which led the people through the wildernesse: for his mercie endureth for euer.
17 Which smote great Kings: for his mercie endureth for euer.
18 Yea, and slue mightie Kings: for his mercie endureth for euer.
19 Sehon King of the Amorites: for his mercie endureth for euer.
20 And Og the king of Basan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.
23 Which remembred vs when we were in trouble: for his mercie endureth for euer.
24 And hath deliuered vs from our enemies: for his mercie endureth for euer.
25 Which giueth foode to all flesh: for his mercie endureth for euer.
26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.
27 O giue thankes vnto the Lorde of Lordes: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe & wept: when we remembred (thee) O Sion.
2 As for our harpes, wee hanged them vp: vpon the trees that are therein.
3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.
4 Howe shall wee sing the Lordes song: in a strange

strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lorde, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happy shall hee bee that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I wil worship toward thy holy temple, and praise thy name, because of thy louing kindnesse and trueth: for thou hast magnified thy name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and endouedst my soule with much strength.

4 All the kings of the earth shall prayse thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the middes of trouble, yet shalt thou refresh mee: thou shalt stretch forth thy hande vpon the furiousnesse of mine enemies, and

thy

thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward mee: yea, thy mercie, O Lord, endureth for euer, despise not then the woorkes of thine owne hands.

Domine probasti. Psal. 139.

Morning prayer.

O Lorde, thou hast searched me out, and knowen mee: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

7 If I clime vp into heauen, thou art there: if I go downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the sea.

9 Euen there also shall thy hand leade me: and thy right hand shall holde me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am feare-

fully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.

15 Thine eies did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 Howe deare are thy counsailes vnto mee, O God, O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirstie men.

20 For they spake vnrighteously against thee: and thine enemies take thy name in vaine.

21 Doe not I hate them, O Lorde, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie mee, O God, and seeke the ground of my heart: proue me, examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked men.

2 Which imagine mischiefe in their hartes: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe me, O Lorde, from the handes of the vngodly: preserue mee from the wicked men, which are purposed to ouerthrow my goings.

5 The proude haue laide a snare for me, and spred a net abroade with cordes: yea, and set trappes in my way.

6 I saide vnto the Lord, Thou art my God: heare the voyce of my prayer, O Lord.

7 O Lorde God, thou strength of my healthy: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lorde: let not his mischieuous imagination prosper, least they be too proude.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shal not prosper vpon the earth: euil shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

LOrd, I call vpon thee, hast thee vnto me: and consider my voice when I crie vnto thee.

2 Let my prayer bee set foorth in thy sight as the incense: and let the lifting vp of my hands bee an euening sacrifice.

3 Set a watch (O Lorde) before my mouth: and keepe the doore of my lips.

4 O let not mine hart be enclined to any euil thing: let

let mee not bee occupied in vngodly worꝛkes, with the men that worꝛke wickednesse, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and repꝛoue me.

6 But let not their pꝛecious balmes bꝛeake mine head: yea, I wil pꝛay yet against their wickednesse.

7 Let their Iudges be ouerthꝛowen in stonie places: that they may heare my woꝛds, foꝛ they are sweet.

8 Our bones lie scattered befoꝛe the pitte: like as when one bꝛeaketh and heweth wood vpon the earth.

9 But mine eies looke vnto thee, O Loꝛde God: in thee is my trust O cast not out my soule.

10 Keepe me from the snare which they haue laide foꝛ me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.



I Cried vnto the Loꝛde with my voyce: yea, euen vnto the Loꝛd did I make my supplication.

2 I powꝛed out my complaints befoꝛe him: and shewed him of my trouble

3 When my spirit was in heauines, thou knewest my path: in the way wherein I walked, haue they pꝛiuily layd a snare foꝛ me.

4 I looked also vpon my right hande: and sawe there was no man that would knowe me.

5 I had no place to flee vnto: and no man cared foꝛ my soule.

6 I cried vnto thee, O Loꝛde, and saide: thou art my hope and my poꝛtion in the land of the liuing.

7 Con-

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath laide me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch foorth my handes vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, least I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betime in the morning, for in thee is my trust: shewe thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirite leade mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnes sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle & deliuerer, my defender, in whome I trust: which subdueth my people that is vnder me.

3 Lorde what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hande from aboue: deliuer mee, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayses vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto Kings: and hast

hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue mee, and deliuer mee from the hande of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the yong plants: and that our daughters may bee as the polished corners of the temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousandes in our streetes.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happie are the people that bee in such a case: yea, blessed are the people which haue the Lorde for their God.

Exaltabo te Deus. Psal. 145.

I Will magnifie thee, O God, my king: and I will praise thy name for euer and euer.

2 Euery day will I giue thanks vnto thee: and prayse thy name for euer and euer.

3 Great is the Lord, and merueilous worthy to be prayed: there is no ende of his greatnesse.

4 One generation shall prayse thy workes vnto another: and declare thy power.

5 As for mee, I wil be talking of thy worship: thy glory, thy praise, and wonderous works.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memoriall of thine aboundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and merciful: long suffering, and of great goodnes.

9 The Lorde is louing vnto euery man: and his mercie is ouer all his workes.

10 All thy workes praise thee, O Lorde: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightines of thy kingdom: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fal: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnes.

17 The Lorde is righteous in all his wayes: and holy in all his workes.

18 The Lord is nie vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He wil fulfill the desire of them that feare him: he wil also heare their cry, and wil help them.

20 The Lorde preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the prayse of the Lord: and let all flesh giue thankes vnto his holy name for euer and euer.

Lauda anima mea. Psal. 146.

PRayse the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing prayses vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shal turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly, he turneth it vpside downe.

10 The Lorde thy God, O Sion, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

PRaise the Lorde, for it is a good thing to sing prayses vnto our God: yea, a ioyfull and pleasant thing it is to bee thankfull.

2 The Lorde doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedom is infinite.

6 The Lorde setteth vp the meeke: and bringeth

the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing prayses vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grasse to growe vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 Hee hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lordes delight is in them that feare him: and put their trust in his mercie.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 Hee sendeth foorth his commandement vpon earth: & his word runneth very swiftly.

16 He giueth snowe like wooll: and scattereth the the hoare frost like ashes.

17 Hee casteth foorth his yce like morsels: who is able to abide his frost?

18 He sendeth out his worde, and melteth them: hee bloweth with his winde, and the waters flowe.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lorde of heauen: praise him in the height.

2 Praise

2 Praise him all yee angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all yee heauens: and ye waters that be aboue the heauens.

5 Let them praise the name of the Lorde: for hee spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a law which shall not be broken.

7 Praise the Lorde vpon earth: ye Dragons and all deepes.

8 Fire and haile, snowe and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitefull trees, and all Cedars.

10 Beastes and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all iudges of the world.

12 Young men and maydens, olde men and children, praise the name of the Lorde: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lorde a newe song: let the congregation of saintes praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3 Let them praise his Name in the daunce: let

them sing praises vnto him with Tabret and Harpe.
4 For the Lorde hath pleasure in his people: and helpeth the meeke hearted.
5 Let the saints be ioyfull with glory: let them reioyce in their beds.
6 Let the praises of God bee in their mouth: and a two edged sword in their hands.
7 To bee auenged of the heathen: and to rebuke the people.
8 To binde their kings in chaines: and their nobles with linkes of yron.
9 That they may be auenged of them, as it is written: such honour haue al his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.
2 Praise him in his noble actes: praise him according to his excellent greatnesse.
3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.
4 Praise him in the Cimballes and dances: praise him vpon the strings and pipe.
5 Praise him vpon the wel tuned Cymbals: praise: him vpon the loud Cymballes.
6 Let euery thing that hath breath: praise the Lord.

FINIS.

Certaine godly prayers

to be vſed for ſundry purpoſes.

A generall confeſſion of ſinnes, to be ſaid euery morning.

OAlmightie God our heauenly Father, I confeſſe and acknowledge, that I am a miſerable and a wretched ſinner, and haue manyfold wayes moſt greiuouſly tranſgreſſed thy moſt godly commaundements, through wicked thoughts, vngodly luſtes, ſinful words, and deeds, committed al my whole life. In ſinne am I borne and conceiued, and there is no goodneſſe in mee, in as much as if thou ſhouldeſt enter into thy narrowe iudgement with mee, iudging mee according vnto the ſame, I were neuer able to ſuffer and abide it, but muſt needs periſh and be damned for euer: So litle helpe, comfort or ſuccour is there either in mee, or in any other creature. Onely this is my comfort (O heauenly Father) that thou diddeſt not ſpare thy onely deare beloued Sonne, but diddeſt giue him vp into the moſt bitter, and moſt vile and ſlaunderous death of the Croſſe for mee, that hee might ſo pay the ranſome for my ſinnes, ſatiſfie thy iudgement, ſtill and paciſie thy wrath, reconcile mee againe vnto thee, and purchaſe me thy grace and fauour and euerlaſting life. Wherefore through the merit of his moſt bitter death and paſſion, and through his innoceut bloodſhedding, I beſeech thee, O heauenly father, that thou wilt vouchſafe to be gracious and mercifull vnto me to forgiue and pardon [illegible]

my sinnes, to lighten my heart with thy holy spirite, to renue, confirme, and strengthen mee with a right and a perfect faith, and to inflame me in loue toward thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me, in thy most godly commaundements, and so glorifie and prayse thee euerlastingly. And also that I may with a free conscience and quiet heart in all maner of tentations, afflictions, or necessities, and euen in the very pangs of death, cry boldely and merily vnto thee, and say, I beleeue in God the Father Almighty maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray, & beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our father which art in heauen, halowed by thy name, &c.

Prayers to be said in the Morning.

O Mercifull Lord God heauenly Father, I render most high laudes, praise and thanks vnto thee, that thou hast preserued me both this night, and al the time and daies of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and gouerning mee with thy holy spirit, that

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all maner of darkenesse, of misbeliefe, infidelitie and of carnall lustes and affections, may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that wee are able, we render vnto thee, O Lorde Iesus Christ, for that thou hast willed this night past to bee prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs, for thy glory, and for the healthy of our soule, and that thou which art the true light, not knowing any going downe, and which art the sonne eternall, giuing life, foode, and gladnesse vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fal into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lorde Iesus Christ, which art the true Sunne of the worlde, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, doest bring foorth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are on earth, wee beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mistes of errours on euery side driuen away, thou brightly shining within our heartes, we may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day

time)

time) being pure and cleane from the workes of darknesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost liuest and reignest for euer and euer, Amen.

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man trust in himselfe, it cannot bee auoided, but that he must runne headlong and fall into a thousand vndoings and mischiefes. O our father haue thou pitie and compassion vpon the weakenesse of vs thy children, bee thou prest and readie to helpe vs, alwayes shewing thy mercie vpon vs, and prospering whatsoeuer we godly go about: so that thou giuing vs light, we may see what things are truely good in deed: thou incouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our selues, doe yeelde and commit our selues full and whole vnto thee alone, which worke all things in all creatures, to thy honour and glory. So be it.

A Prayer to be sayd at night going to bed.

O Mercifull Lord God heauenly Father, whether wee sleepe or wake, liue or die, wee are alwayes thine. Wherefore I beseech thee heartilie, that thou wilt vouchsafe to take care and charge of mee, and not to suffer mee to perish in the woorkes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may daylie encrease in mee, through a right and pure faith, and

that

that I may alwayes bee found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

A prayer conteining the duety of euery true Christian.

MOst mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the name of thy dearly beloued sonne Iesus Christ my onely sauiour and redeemer: and most humbly beseech thee for his sake to be merciful vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloodie death and passion.

Powre vpon me (O Lord) the holy spirite of wisedome and grace: Gouerne and leade me by thy holy worde, that it may be a lanterne vnto my feete, and a light vnto my steppes. Shewe thy mercie vpon me, and so lighten the naturall blindnesse and darknes of my heart, through thy grace, that I may dayly bee renewed by the same spirite and grace: By the which (O Lord) purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleeue, & practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie and kil all vice in mee, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt me thy peace all my dayes: graciously pardon mine infirmities, and

defend me in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baites and sleightes of that olde enemie of mankinde Sathan that roaring Lyon, euer seeking whome he may deuoure.

And here, O Lord, I prostrate, with most humble mind craue of thy diuine maiestie, to be merciful vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duetie, beseech thee for his sake to blesse, saue, and defende the principall member thereof, thy seruant our most deare and Soueraigne Ladie Queene Elizabeth, increase in her royall heart, true faith, godly zeale, & loue of the same: and graunt her victorie ouer all her enemies, a long, prosperous, and houourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lorde, graunt vnto her Maiesties most honourable Counsaylours, and euery other member of this thy Church of Englande, that they and we in our seuerall callings, may truely and godly serue thee: Plant in our hearts true feare, and honour of thy name, obedience to our Prince, and loue to our neighbours: increase in vs true faith & religion: Replenish our mindes with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersity, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy fatherly protection, all that thou hast giuen mee, as wife, children and seruantes: Ayde mee, O Lorde, that I may gouerne, nourish and bring them vp in thy feare and seruice. And for as much as in this worlde I must alwayes bee at warre and strife, not with one sorte

of

of enemies, but with an infinite number, not onely with flesh and blood, but with the deuill which is the prince of darkenes, and with wicked men executors of his most damnable wil: Graunt me therefore thy grace, that beeing armed with thy defence, I may stand in this battell with an inuincible constancie against al corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for mee and all thine elect, through Christ our Lord and onely Sauiour. Amen.

Certeine godly prayers for sundry dayes.

Munday.

ALmightie God, the Father of mercie and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lorde GOD, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer hee doeth mourne and lament his olde manner of liuing: graunt

graunt vnto vs (O Lorde) true contrition of heart, that we may vehemently despise our sinfull life past, and wholy be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength we may ouercome our enemies both bodily and ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, wee may ouercome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, leade our liues in holinesse and righteousnesse, that wee may serue him in spirite and trueth, and that by our Sauiour and Lord Jesus Christ. Amen.

Thursday.

O Almightie and euerlasting God, which not onely giuest euery good and perfect gift, but also increasest those giftes that thou hast giuen: wee most humbly beseech thee (mercifull God) to encrease in vs the gift of faith, that wee may truely beleeue in thee, and in the promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grieuousnesse of temptation, neither by the subtil craftes and assaultes of the deuill, wee bee driuen from faith in the blood of our Sauiour and Lorde Jesu Christ. Amen.

Friday.

GRaunt vnto vs, O mercifull God (wee most heartely beseech thee) knowledge and true vnderstanding of thy worde, that all ignorance

expelled,

expelled, we may knowe what thy wil and pleasure is in al things, and how to doe our dueties, and truely to walke in our vocation: and that also we may expresse in our liuing, those things that we doe know, that we be not only knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Jesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that bee thy faithfull seruantes: grant vnto vs Lord, sure hope of the life euerlasting, that wee being in this miserable worlde, may haue some tast and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Jesus Christ, Amen.

O Mercifull GOD, our onely aide, succour and strength at all times: graunt vnto vs, O Lorde, that in the time of prosperitie wee be not proude, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersity that we fall not into infidelity, & desperation, but that alwayes with a constant faith, wee may call for helpe vnto thee: graunt this, O Lord, for our aduocates sake, and Sauiour Jesus Christ, Amen.

Sunday.

O Almightie and mercifull Lorde, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O LORD, thy holy spirite, that hee may beare witnesse with our spirit, that we be thy children, and heires of thy kingdom, and that by the operation of

this spirite, we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euill affections, contrarie vnto thy wil, by our Sauiour and Lord Jesu Christ, Amen.

A prayer for trust in God.

THE beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Sauiour Christ, which doest leade them the right way to immortall blessednesse, which truly and vnfainedly trusting in thee, commit themselues to thee: Grant vs, that like as we bee blinde and feeble in deede, so wee may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be readie at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the father and the holy Ghost be glory for euer, Amen.

A prayer againſt worldly carefulneſſe.

O Moſt deare and tender Father, our defender and nouriſher, endue vs with thy grace, that we may caſt off the great blindneſſe of our mindes, and carefulneſſe of worldly things, and may put our whole ſtudie and care in keeping of thy holy law, and that we may labour and trauaile for our neceſſities in this life, like the birds of the aire, and ỹ lilies of ỹ fielde, without care. For thou haſt promiſed to be carefull for vs, and haſt commanded that vpon thee we ſhould caſt all our care: which liueſt and reigneſt world without end, Amen.

A prayer againſt temptation.

O Lorde Jeſus Chriſt, the onely ſtay and defence of our mortall ſtate, our onelie hope, our onely ſaluation, our glory, and our triumph, who in the fleſh (which thou haddeſt for our onely cauſe taken vpon thee) diddeſt ſuffer thy ſelfe to be tempted of Sathan, & who onely and alone of all men diddeſt vtterly ouercome and banquiſh ſinne, death, the worlde, the deuil, and all the kingdome of hell: and what ſo euer thou haſt ſo ouercommed, for our behoofe it is that thou haſt ouercommed it, neither hath it bene thy will to haue any of thy ſeruantes to keepe battell, or fight with any the aforeſaide euils, but of purpoſe to rewarde vs with a crowne of the more glory for it: And to the intent that thou mighteſt likewiſe ouerthrowe Sathan in thy mem-

bers, as thou hadst before done in thine own person, giue thou (we beseech thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to & fro, seeking whom he may deuoure. Thou being that same serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy silly ones, wilines against the deceitfull awaiting of the most subtile serpent. Thou being a lambe as white as snowe, the vanquisher of Satans tyrannie, giue vnto vs thy litle sheepe the strength & vertue of thy spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, wee may withstand and ouercome all assaults of the deuill, so that our Ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercie, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without end. Amen.

A prayer for the obteining of wisdome.

Sap. 9.



God of our Fathers, and Lord of mercy, thou that hast made all things with thy worde, and ordeined man through thy wisdome, that hee shoulde haue dominion ouer the creatures which thou hast made, that hee should order the world according to equitie and righteousnes, and execute iudgement with a true heart: giue me wisedome, which is euer about thy seate, and put me not out from among thy children: for I thy seruaunt and sonne of thy handmaide, am a feeble person, of a short time, & too yong to the vnderstanding of thy iudgement and lawes:

yea

yea though a man bee neuer so perfect among the childzen of men, yet if thy wisdome be not with him, he shalbe nothing worthy: Oh send thy wisdome out of thy holy heauens, and from the throne of thy maiestie, that she may be with me, and labour with me, that I may knowe what is acceptable in thy sight, for she knoweth and vnderstandeth all things, and shee shall conduct me right soberly in thy workes and preserue me in her power, so shal my workes be acceptable. Amen.

A prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknowledge my selfe bound to keepe thy holy commandements, but yet vnable to perfourme them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely sonne, who hath perfectly fulfilled thy Lawe, to iustifie all men that beleeue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commaundest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercie and in Christes merits to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue mee grace to loue thy holy worde feruently, to search the Scriptures diligently, to reade them humbly, to vnderstande them truely, to liue after them effectually. Order my life so, O Lorde, that it may be alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe mee vpright among di-

uerſities of opinions and iudgements in the world, that I neuer ſwarue from thy truth taught in holy Scripture. In proſperitie, O Lord, ſaue mee, that I ware not proude. In aduerſitie helpe me, that I neither deſpaire, nor blaſpheme thy holy name, but taking it patiently, to giue thee thanks, and truſt to be deliuered after thy pleaſure. When I happen to fall into ſinne through frailtie, I beſeech thee to worke true repẽtance in my heart, that I may be ſorie without deſperatiõ, truſt in thy mercy without preſumption, that I may amend my life, and become truly religious without hypocryſie, lowly in heart without fayning, faithful and truſtie without deceit, merrie without lightneſſe, ſad without miſtruſt, ſober without ſlouthfulnes, content with mine owne without couetouſneſſe, to tell my neighbour his faults charitably without diſſimulation, to inſtruct my houſhold in thy lawes truely, to obey our Queene and all gouernors vnder her vnfamedly, to receiue al lawes & common ordinances (which diſagreeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backebite no man, nor ſlander my neighbour ſecretly, and to abhorre al vice louing all goodnes earneſtly. O Lorde graunt me this to doe, for the glory of thy holy name. Amen.

A prayer for patience in trouble.

HOwe haſt thou (O Lord) humbled and plucked mee downe? I dare nowe vneathes make my prayers vnto thee, for thou art angry with mee, but not without my deſerning. Certainely I haue ſinned, Lord, I confeſſe it, I will not denie it: but oh my God, pardon my treſpaſſes, releaſe my

debts,

debts, render now thy grace againe vnto me, stop my wouds, for I am all to plagued and beaten: yet Lord this notwithstanding I abide patiently & giue mine attendance on thee, continually waiting for relieke at thy hand, and that not without skil, for I haue receiued a token of thy fauor, and grace towards me, I meane, thy word of promise concerning Christ, who for me was offered on the crosse for a ransome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gratious eare to my requests, for al mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine onely aidour and protectour, O Lorde God Almightie, Amen.

A prayer to be said at the houre of death.

O Lord Iesu, which art the only healthy of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is cõmitted vnto thy mercie, willingly now I leaue this fraile & wicked flesh, in hope of the resurrection, which in better wise shall restore it to mee againe. I beseech thee most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, & that thou wilt couer and defend me with the buckler of thy mercy against all the assaults of the deuill. I see and knowledg that there is in my selfe no helpe of saluation, but all my confidence, hope & trust is in thy most mercifull goodnesse. I haue no merits nor good workes which I may alledge before thee. Of sinnes and euill workes (alas) I see a great heape, but

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through thy mercie I truſt to bee in ỹ number of thẽ to whom thou wilt not impute their ſinnes, but take and accept me for righteous and iuſt, & to be the inheritor of euerlaſting life. Thou mercifull Lord waſt borne for my ſake, thou diddeſt ſuffer both hunger & thirſt for my ſake, thou diddeſt preach & teach, thou didſt pray & faſt for my ſake, thou didſt al good workes and deeds for my ſake, thou ſufferedſt many grieuous paines and torments for my ſake. And finally, thou gaueſt thy moſt precious bodie to die, and thy blood to be ſhed on the croſſe for my ſake. Now moſt mercifull Sauiour, let all theſe things profite me, which thou freely haſt giuen me, that haſt giuen thy ſelfe for me. Let thy blood cleanſe and waſh away the ſpots and foulenеſſe of my ſinnes. Let thy righteouſneſſe hide and couer mine vnrighteouſneſſe. Let the merits of thy paſſion & blood bee the ſatisfaction for my ſinnes. Giue mee, Lord, thy grace, that my faith & ſaluation in thy blood wauer not in me, but be euer firme and conſtant, that the hope of thy mercie and life euerlaſting neuer decay in me, that charitie waxe not colde in me. Finally that the weakeneſſe of my fleſh be not ouercome with the feare of death. Graunt me mercifull Sauiour, that when death hath ſhut vp the eies of my body, yet that the eyes of my ſoule may ſtill behold and looke vpon thee: that when death hath taken away the vſe of my tongue and ſpeech, yet that my heart may crie and ſay vnto thee, In manus tuas Domine commendo ſpiritum meum, (that is to ſay) O Lorde, into thy hands I giue and commit my ſoule: Domine Ieſus accipe ſpiritum meum, Lord Jeſu receiue my ſoule vnto thee, Amen.

FINIS.